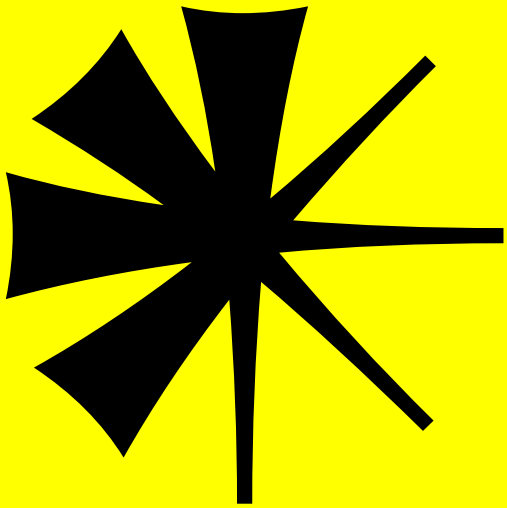
Wake up!

A *fatwa* and Epistle in Refutation of

ʿAbdullāh Hāshim, the Father of Lies

(*abū'l-kāẓib*)



Wahid Azal

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محمد
علی
فاطمة
الله
حسن
حسین

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Wake up! A *fatwa* and Epistle in Refutation of ʿAbdullāh Hāshim, the Father of Lies (*abū'l-kāẓib*).

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To all victims of cultism everywhere!

اسم اعظم بکند کار خود ای دل خوش باش

که به تلبیس و حیل دیو سلیمان نشود

The ***Greatest Name*** *will work its way — be glad,*

O heart, and rest!

For no devil becomes Solomon by mere trick or

cunning dressed!

~ Ḥāfiẓ

بسم الله الامنع الاقدس

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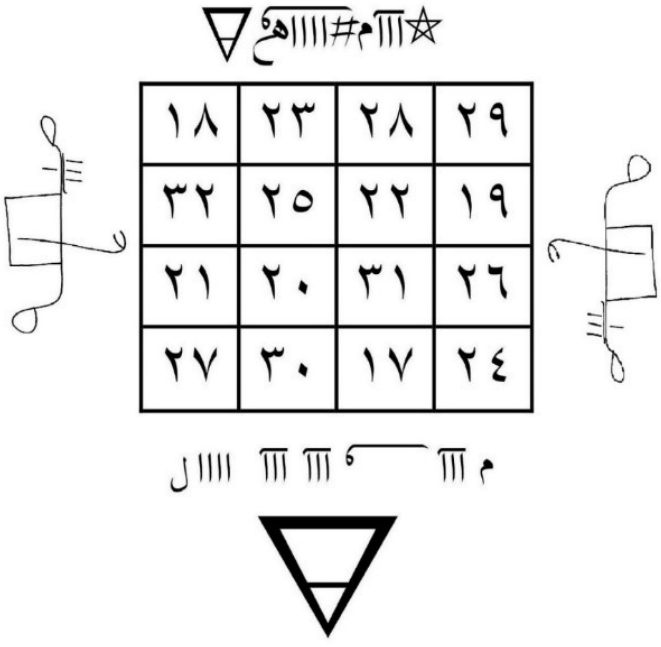

Prologomenon

هو المرهوب

The following epistle is both a *fatwa* as well as a larger polemic full of invective against the leader of one of the most dangerous and insidious **death cults** active in our time, and it is partially based on Ṣubḥ-i-Azal's (d. 1912 CE) ***kitāb-i-mustayqiẓ*** (The Book of the Sleeper Awakened), although obviously this epistle will not be as lengthy and voluminous a Book as His,[1] particularly given that at this time many no longer possess the patience or commitment to read through such a voluminous text as the ***kitāb-i-mustayqiẓ*** – if they even read at all. Unlike the ***kitāb-i-mustayqiẓ*** - although we did seriously contemplate it – we will also not be offering an extensive scriptural commentary here.[2] We wrote the main part as an epistle in both an English and an Arabic version because the larger discussion concerns not just those in the Anglo-European world alone, but also particularly those in the Arabic-speaking Muslim world.

Prologomenon to **Wake Up!**

One reason for penning it is because we believe that there is at the moment no credible or significant push back occurring against this insidious so-called '**Aḥmadī Religion of Peace and Light**' (**AROPL**);[3] and in the name of some amorphous academic neutrality,[4] they are even being promoted.[5] Just like with the Bahāʾīs - whose star now appears to be seriously waning everywhere - the Western Ivory Tower is presently actively boosting this extremely dangerous dystopian UFO Neo-Gnostic cult, even when they know full well that it is an extremely kooky **NRM** cult among hundreds out there with no genuinely tangible number of followers outside of a carefully executed perception management campaign online via professional marketing and deliberately curated corporate advertising.[6]

Another one of our motivations to pen this epistle was to demonstrate the reality of '*return*' (*rajaʿa*) which occurs in every genuine Manifestation (*ẓuhūr*) wherein events in the prior Manifestation replicate themselves in the archetypes of the subsequent one, but without being *one-to-one* literal unfoldings bearing exactly the same identical features as those events that unfolded in the past. From age to age there is always variation and difference in the proverbial (to wax Nietzschean) *eternal reoccurrence of the same*. This has to do with the *transubstantial motion* (*ḥaraka jawharīya*) of a given archetype itself that is *already-always* undergoing mutation in the essential substance of its being within the matrix of the spatiotemporal

unfolding of things from age to age to age, since *everything flows and nothing ever steps into the same river twice*[7] as ***each day It is upon some new task*** (**Qur'ān 55:29**).[8]

Now, during the mid 1850s an individual the Primal Point, the Bāb (d. 1850 CE), had earlier trusted, greatly respected and appointed as an *ad hoc* scribe to His Mirror, Ṣubḥ-i-Azal, suddenly – and without forewarning or any known rational reasons properly understood – suddenly turned on the first Mirror of the Bayān, began proclaiming and simultaneously asserting mutually exclusive and contradictory claims as a challenge to the authority of Ṣubḥ-i-Azal. In two separate epistles that have come down to us,[9] as well as in the ***kitāb-i-mustayqiẓ*** itself, Ṣubḥ-i-Azal asserts that Mīrzā Asad'ullāh Khū'ī *Dayyān* had not only claimed the supreme authority of the Bayān, but had outright renounced the Primal Point altogether with unseemly invective and in the most intemperate terms. In her famous and erudite rebuttal to the Bahā'īs, ***tanbīh al-nā'imīn*** (Exhortation to those who Slumber),[10] Ṣubḥ-i-Azal's older step-sister mentions that *Dayyān* had publicly cursed the Primal Point whilst disposing with fire those autograph writings of His put into his care at the same time that he was claiming to be the Bābī messiah, **He whom God shall make Manifest** (*man yuẓhiruhu'Llāh*) – this being an unmitigated betrayal of the Bayān, its Author and Mirror, but to us also revealing a possible psychotic breakdown on the part of *Dayyān*.

Prologomenon to **Wake Up!**

Whilst *Dayyān*'s challenge was not to prove the most decisive - which was only to come later on from Ṣubḥ-i-Azal's own older step-brother a decade into the future from that episode - during the time in question this matter was serious enough that it brought the Bahāʾī founder himself out of his self-imposed exile in Iraqi Kurdistan and back to Baghdad to deal with the matter personally, since it was Bahāʾullāh's own personal servant, Mīrzā Muḥammad Māzandarānī,[11] who suffocated *Dayyān* to death in the Tigris river thereby putting an end to the immediate controversy and its challenge to Ṣubḥ-i-Azal.[12] However, elsewhere we have also stated for the record that we believe Bahāʾullāh himself[13] was behind the entire fiasco from start to finish, playing all sides against the middle (possibly even being the one responsible for triggering *Dayyān*'s psychotic meltdown) – a matter that we shall return to elsewhere with more details. Yet even though the clear evidence shows Bahāʾullāh's full complicity in the demise of *Dayyān*,[14] nevertheless – and beginning with their founder in his ***kitāb-i-badīʿ***[15] – within their own sources the Bahāʾīs have dishonestly spun the facts, gaslighted, and self-servingly reverse narrativized all the events to their own benefit thereby exclusively blaming Ṣubḥ-i-Azal for everything.

Be that as it may, and even though the Bahāʾī founder and his personal servant were the actual responsible parties for *Dayyān*'s murder; if *Dayyān* had even an iota of the malevolence that ʿAbdullāh Hāshim, **Abu'l-Kāẓib**, possesses then

history and providence alike categorically exculpate Ṣubḥ-i-Azal completely for all posterity forevermore in denouncing him with proper invective in the categorical terms that we find in the ***kitāb-i-mustayqiẓ*** and elsewhere because it was completely justified. In our long-term efforts to counter all of the warped Bahāʾī narratives around Ṣubḥ-i-Azal and the Bayān, this was one of our motivations in loosely modelling this epistle upon Ṣubḥ-i-Azal's ***kitāb-i-mustayqiẓ*** because we are not afraid to denounce a dangerous lunatic such as ʿAbdullāh Hāshim categorically - and without pulling a punch - as Ṣubḥ-i-Azal also did with *Dayyān*, *abū shurūr* (the Father of Evils).

Now, whilst even surface resemblances of *Dayyān* to ʿAbdullāh Hāshim are quite flimsy, we believe that at the level of the archetypes – and specifically when what we have said above is taken into consideration – they are not. The exception here is that whereas (according to Ṣubḥ-i-Azal's account) *Dayyān* was no thief or plagiarist, ʿAbdullāh Hāshim aka **Abu'l-Kāẓib** (as we are henceforth polemicizing him) in fact is a shameless one. And since this fiend has plagiarised quite a fair bit of material from our publicized writings whilst totally dumbing them down in his ridiculous book, the **Goal of the Wise**,[16] he is obviously challenging our spiritual authority in quite an insidiously underhanded way in the same manner that *Dayyān* did with Ṣubḥ-i-Azal during the 1850s CE. However, this in itself also tells us that his handlers take us very seriously wherein **Abu'l-Kāẓib**'s very cheap imitation is also

another way of flattery. Be that as it may, there is also much of Bahāʾullāh in ʿAbdullāh Hāshim, **Abu'l-Kāẓib**, and he even bears somewhat of a resemblance to him. The malevolent, criminal energy around him is definitely Habāʾ's, and so the *fatwa* and polemic that this present epistle represents is his answer just as ***kitāb-i-mustayqiẓ*** (The Book of the Sleeper Awakened) was Mīrzā Asad'ullāh Khūʾī *Dayyān*'s answer.

That said, after the exordium and opening doxology, the actual *fatwa* following that, and the overall orienting introduction subsequent to the *fatwa*, our epistle is divided into five (5) main sections that we believe pulls the carpet from right under the feet of this diabolical cult leader, the entire foundation of his quite misled, fascist beliefs, and thereby thoroughly wrecks him. We believe that these five (5) points are sufficient to refute any doctrinal legitimacy to **AROPL**, and so it is not necessary to engage in any further rebuttals or point by point refutations of the nitty-gritty details to his utterly absurd doctrines or bogus scriptural interpretations and overall totalitarian vision as articulated in their public writings such as the '**Goal of the Wise**', '**The Divine Jurisprudence**' and '**Manifesto**' other than to address one crucial theological point here now in the prologomenon.

Be that as it may, besides incensing the orthodox exoteric believer, the overt, flat-land sexualization of scriptural narratives by him – when no authentic element to such scriptural narratives remotely warrants it - is in itself sufficient to discredit

Abu'l-Kāẓib and **AROPL** as being unserious circus frauds and one of many manifestations of those constant scams that the larger New Age sub-culture has incessantly spat out over the past fifty (**50**) plus years and into the public sphere. If we take genuine gnosis and esotericism as being from God, then such brazen displays of hermeneutical idiocy should prove how the devil is utterly incapable of holding that torch and so is merely trying to ape what he can never possess of the mysteries;[17] this, since he is barred from the guardians of those very mysteries from comprehending even a single mustard-grain's seed to the true depth of things. Therefore, he must banalize, cheapen, denigrate and bring low what he cannot truly grasp or whose understanding he can never ever attain – and hence why he is always destined to lose any contest on that specific level with the true adepti, the real men and women of the **Light** (*nūr*), even if he were to attain the acme of fleeting material glory whilst appropriating those names and attributes associated with the true adepti for himself. In short, the devil is a clown (albeit a dangerous one that must be put in check at all times), and in ʿAbdullāh Hāshim, **Abu'l-Kāẓib**, this is now proven and etched into stone. This does not mean that we underestimate the *shayṭān* – no. It means that we relentlessly expose him via his own *agnosia*, his own complete lack of any genuine gnosis (*maʿrifa*) as clearly demonstrated by himself.

And what is the *shayṭān*, after all? It is not as ʿAbdullāh Hāshim, **Abu'l-Kāẓib**, says *a thing of mud* (*shayʾ* plus *ṭīn/ṭān*).[18] Nor is the devil any adversary to God, since

God possesses no adversaries or opposites, since the omnipresence and omnipotence of the Almighty disallows such inanities, whatever the quasi-Gnosticism of mainstream Christian theology asserts otherwise (particularly amongst Evangelicals who as Neo-Manichaeans are literally obsessed with the devil). To their credit, both Jewish and Islamic scripture, at worst, hold the devil to be no more than an adversary to humans; and at best, nothing more than a complete subordinate among the subordinate celestial legions of the Almighty Itself.[19] As opposed to the hackneyed ontological dualism that most Gnostic and quasi-Gnostic (including exoteric) narratives have usually succumbed to, the Islamic Sufi and overall esoteric perspective regarding the *evil one* offers a far more sophisticated, multifaceted and nuanced unpacking to this overall problem of evil than Christianity on its exoteric level can even hope to muster.

In brief, in this context the devil is no more than a manifestation of the Name of God, 'the Misguider' (*al-muḍill*), which from the psychological and pneumatological perspectives is just another way of saying the concupiscent and irascible ego of human nature (since the human remains a creation in the *imago dei* at all times): a point that Zoroastrian esotericism itself allows regarding the nature of the *druj* (cosmic chaos) and the *angra mainyu* who *embodifies* it.[20] In the Bayān, *shayṭān* is technically termed the ***letter shīn*** (ش), and like the gloss on it by its earlier Ismāʿīlī and *bāṭinī* predecessors, the *shayṭān* is merely the first person who opposes

the Divine Manifestation (*maẓhar*) of the age as the manifestation of the **Tree of Negation** or denial (*shajara al-nafy*). Thus, the first amongst the Quraysh who opposed Muḥammad (ص) was the *shayṭān*; the first person who opposed Jesus (ع) was the *shayṭān*; Pharaoh was the *shayṭān* to Moses (ع); Nimrod to Abraham (ع), and so on. Here God is completely removed from any problematic scheme of possessing an actual adversary, opposite, or antagonist who continually defies It and can only be overcome in some final future apocalyptic war (all originally verbatim exoteric Zoroastrian *mythos* and ideas framed around the *end times* – i.e. the *frashkerti* - that Christianity wholesale appropriated from the religion of the ancient Iranian people and claimed as its own).[21]

Therefore, in this context, for ʿAbdullāh Hāshim, **Abu'l-Kāẓib**, to suggest that the devil created the world[22] - like some of his ancient Gnostic precursors did - is to literally suggest no higher power and that humans created the world – or that *creation created itself* - in its very ontological grounding; and so this point of view is really a clarion call for atheism articulated via an extremely muddled, juvenile and misinformed metaphysics, symbolism, and ontology. We maintain that this is what always happens whenever UFO-ology is mixed up with spirituality in any New Age iteration: a dumbed down, imbecilic neo-Gnosticism. On the contrary, God is Being (*wujūd*) Itself - Being *is* primary before essence/quiddity - wherein every

phenomenal and noumenal contrary and opposite occurs in a *coincidentia oppositorum* that is Absolute Being (*wujūd muṭlaq*), the Divine Will (*mashīʾa*) at the level of the unfolding manifestation and self-disclosure (*tajallī*) of creation in all of its contents, hierarchies, modulations, graded realms, levels, and infinite subsets - or what Ibn ʿArabī terms by the **Most Holy Effusion** (*al-fayḍ al-aqdas*). Nothing exists outside of this scheme – absolutely nothing! - given that God is *superlative existence* Itself[23] that contains absolutely everything within Its effusions, emanations, self-disclosures and manifestations whilst simultaneously being independent and completely transcendent above them all in the Everlasting Sanctity of Its Divine Essence, *for God is ever encompassing over all things'!*[24]

In this view, the devil as a singular, independent cosmic force of evil and total inversion simply does not exist, let alone being the creator of the world; and whenever the symbolism of the *shayṭan* has been used in some scriptures, even by the Infallibles (ع) of Shiʿism, it was with very specific, non-literalist initiatic intent in mind, coding thereby a specific symbol that was only meant to be understood properly by those with the keys to understanding the genuine esotericism behind it, because the truths behind it cannot be communicated in any other way. This does not mean that evil is absent from the phenomenal world, because it very much exists as we are all regularly observant to its continually unfolding, multifarious phenomena around us on a daily basis. But what it does not mean is that such evil is

any concrete antagonist to God, or that it maintains a total ontological grounding – or is overriding in any sense. As we said - and as we shall continually reiterate and restate - God has no contraries, opposites, or adversaries. Besides, in the trajectory of phenomenal unfoldment, 'evil' like 'good' is *already-always* in relation to something whereby in the face of another relation it can indeed be the opposite. But in an ignorantly arrogant fashion, Gnostics (with a capital 'G') and exoteric religionists (who ironically have sometimes become brothers in arms over such matters) always project the *foibilities*, problems and imperfections of the phenomenal human experience of socialization out cosmically without realizing that there is far more going on in the world – and with human society in particular - beyond the delimited and constricted contexts of their own socialized human experience of it.

But to become obsessed by the devil to the point of claiming him as the very author and motor of material creation, and in the fashion that many of the exoteric Abrahamic creeds imply (not to mention these **AROPL** imbeciles and their malevolent *guru* who say it outright), is to actually reveal the **mental illness** – and not brilliance - to those who continue to cling to such utterly misled and totally disempowering notions about the nature of the world, creation, and ultimately the Nature of God Itself.[25] Perhaps it is high time to revisit and rewrite Plotinus' **Against the Gnostics** from **Enneads II.9** in an overall summarized postmodern treatment of

the subject against such know-nothing Neo-Gnostics like the **AROPL** and similar. To wit,

I. On the New Archons

They mutter of Archons, yet do not recognize the real jailers: Techno-Feudal Capital. They preach against celestial wardens but pay tithes to algorithms. The Demiurge no longer fashions clay, but scrolls timelines, feeds you ads, curates your liturgy via YouTube playlists. You say the world is false? That it is simulation? Then why do you never leave your screens? The Matrix you quote is not a prophecy but a franchise - your sacred gnosis downloadable in **HD**. Your world is a *cosmotechnodrome*, supervised by corporate *archontics*. Not principalities, but platforms. Not devils, but data.

II. On the Fetish of Ascent

O Neo-Gnostics, you chant mantras of Sirius and Pleiadian starseed descent, yet know not the **Logos**, let alone the **Sophia**. You seek to ascend - not through Hiero-Intelligence/Nexal Consciousness (*ʿaql*), not through virtue (*arete*) - but through livestreams, astrological

filters, sexualized (rather than esoteric) interpretations of scripture, and NFT sigils. Escape is your liturgy. But escape to where? Your astral plane is a Discord server. Your spaceship is branded. Your *beyond* is pre-rendered. Know this: No soul rises by hashtags. No One is reached through PayPal! Theosis is not attained on Facebook lists.

III. On the Gnosis of the Shallow

These Neo-Gnostics proclaim Gnosis, but it is a copy-paste: *Everything is energy, bro. Raise your frequency. Align your chakras. Elon is our prophet. The government is hiding the gods*! No theurgy here - just *TikTokrates* and **DMT** (counter-)revelations in 60-second reels badly interpreted. They speak of **Sophia**, but she is now a chatbot – *astaghfirullāh*! They speak of Light, but it is ring-lit!

IV. On the Theft of Logos

Like the old heresiarchs, they plagiarize the sacred and sell it at markup. They baptize in memes, evangelize in merchandise, and offer salvation through crypto. They call this a 'New Gnosis', but it

is neither new nor gnosis. Plotinus said: *They say that the cosmos and all in it is evil and a prison, but this is because they do not see its beauty.*[26] We now say: *They scorn the world because their **Wi-Fi** is down!*

V. On the Beauty of the Cosmos

O children of conspiracy, have you ever looked upon the stars without suspicion? The world is not a prison. It is a procession. A hymn. A visible **Logos**. Matter is not evil. It is echo. The body is not a cage. It is a liturgy of the soul. Turn inward, not outward. Look not to spaceships, but to Silence. The One is not an alien god beyond Orion - it is nearer to you than your breath - your very jugular vein - prior to every uttered word!

VI. Against the Astro-Gnostics

You call yourselves elect, but you are consumers! You call it revelation, but it is algorithm. You hate the world, yet are addicted to its most vapid surface! Plotinus rose through Intellect (*nous*), purified by love of Beauty. What do you ascend through? Likes?

Clickbait? Neurotropics? Against you we speak not with hatred but with utter pity as well as contempt for your blind stupidity, for your Archons are yourselves. And you wear your chains like *glow-in-the-dark* beads of awakening!

VII. On the Pseudogospel of Manufactured Majesty: A Refutation of the so-called 'Goal of the Wise'

These deranged cultists have crafted a book - not from the depths of contemplation, but from the shallows of imitation. They speak of **The Goal**, yet their beginning is confusion, and their end is inflation.

The so-called *riser* descends not from the intelligible realms, but from a *simulacrum* of prophecy. He borrows words from angels and planets but understands neither their essence nor their procession.

And what is their gnosis? A patchwork of gnostic fragments, Shiʿi polemics badly understood, conspiracy apologetics, and extraterrestrial esoterica - a junkyard cosmos posing as a ladder of ascent. They tell you the soul is a recycled avatar, that Eve is a

prototype, and that Cain was sired by the Devil. This is not divine wisdom - this is mythological pastiche, poured from broken molds.

Their Adam is twelve years old, their Eve is nine, and their theology is a tantrum of envy dressed as cosmology. They hijack Neoplatonic language - *the One*, *emanation*, *return* - and inject it with digital superstition. These are vandalists, not metaphysicians!

They declare ʿAlī the Demiurge, Faṭima the forbidden Tree, and themselves as the authors of divine speech. But tell me: where is Nous? Where is Beauty? Where is the Good that draws all things back to Itself? Absent. Because their cosmos is not a ladder of return, but a hall of mirrors, endlessly refracting their own base egos.

This is not a Gospel. This is a *gnos*-fluencer's manifesto, a cosmic fan-fiction soaked in sectarian *faux*-messianism and *pseudo*-kabbalistic kitsch. They do not write with the clarity of Intellect but with the blur of speculation and the fever of unmet longing.

Let it be said plainly: **The Goal of the Wise** is neither goal, nor wise. It is not **Sophia** but pseudo-Sophia; not gnosis but neo-*gnostalgia* for a cosmos they cannot build - so they plagiarize, distort, and sell. Let them name their doors and enumerate their heavens

because they remain outside of the Temple of the One. Their words are many and inane. Their Intellect is absent. Their Logos is broken! They are frauds!

With that said, to us, at best, the devil is only a metaphoric creature (*majāzī*), even a rhetorical flourish – and definitely not anything even at the level of an analogical symbol, let alone the World-Creator or Demiurge. However, as Henry Corbin (d. 1978 CE) once phrased it, we do maintain that organized, institutionalized religious establishments – and particularly the exoteric Abrahamic creeds – are **Ahriman**.[27] What we would also add here is to say that during this time neoliberal capitalism – and particularly in its present *cloudalist*[28] techno-feudalist iteration – together with any movement or thrust towards authoritarianism in any shape or form is also Ahriman – and this last point will be particularly germane to our fifth and final point in the epistle.[29] There are also the **Sabbatian-Frankists**, which is our shorthand for the above.[30]

Additionally, since as of late **Abu'l-Kāẓib** has been parroting the Bayānī style of offering an alternative set of Divine Names and Attributes in his own *bismillāh* formula (or *exordium*) to the standard Islamic one; in the tradition of this very same Bayānī stylism our epistle here commences with one of its own, which is specifically

tailored to the overall subject under discussion. The beginning of our doxology after the *exordium* then also utilizes those very same two attributes he has been using and as an invocation directed against him simultaneously to lauding the All-High with the pair: *al-wāhid al-qahhār* (the One, the Victorious).[31] In essence, this likewise constitutes our outright declaration of an all out occult war against him – and one which we are certain to prevail in, because conventional orthodox Muslims of either branch (or even Christians) will not be able to ideologically defeat this utter fiend. But an unconventional figure such as us – and one with our specific pedigree, track record and heterodoxy – will without a shadow of a doubt and to a moral certainty be able to put this malevolent *jack-in-the-box* back in his box. This is due to the fact that we are not *heresy*-mongering. Rather, in **Abu'l-Kāẓib** we are hunting down an established charlatan, a shameless plagiarist, an apologetic fascist, and a criminally malevolent cult leader with a track record of perpetrating significant harm to innocent people already.

Without a shadow of a doubt and to a moral certainty, **Abu'l-Kāẓib** is yet another Jim Jones (d. 1978 CE), David Koresh (d. 1993 CE), or Shoko Asahara (d. 2018 CE), with a 1995 CE Tokyo subway sarin type-attack – and maybe even far worse - waiting to happen in the wings at the hands of his glaze-eyed cultist followers if they are not decisively nipped in the proverbial bud forthwith and permanently put in check! The only question is will the criminally greedy techno-capitalists – i.e. the

cloudalists – deplatform them for the unmitigated danger that they represent or will they continue gaslighting us instead and keep taking their money and that of their handlers to boost them – like Zuckerburg and Meta/Facebook once did with **Daesh**[32] - while cancelling and deplatforming genuine activists who speak out publicly against such things?

Now, before detailing a few technical matters to conclude this prologomenon, we should also say a few words here about *conspiracy facts* versus *conspiracy theories* – or, rather, truth versus *conspirological fictions*. Briefly, the nature of entrenched power is such that it always seeks to maintain its power at any cost and by any means necessary; or, as Palpatine put it to Anakin Skywalker in **Star Wars, Episode III: The Revenge of the Sith**: *All who gain power are afraid to lose it!* All conspiracy facts emerge from this basic premise – and the history of all heretofore political socialization of humans is in many ways a footnote to this truism. However, it is one thing to say that entrenched political and economic power consistently deceives its potential rivals as well as the masses to maintain the perpetuity of its entrenched power; and quite another to say that reptilian shape-shifting aliens, hidden celestial Archons, the Devil, the Jews, the Illuminati, or similar are at base forever responsible for all that has ever ailed and assailed humanity and the world (i.e. *conspirological fictions*); this, since the spatiotemporal, material forces of history do not move and act by the

logic or causality of such trivial essentialisms – and the history of all human political socialization is also a solid testimony to this fact.

However, there is also no denying that at this particular time and juncture of history the political and economic elites of this planet have consistently behaved with utter deception in order to keep the masses down and their rivals guessing, and themselves in power by every facility and contrivance imaginable – including the *sui generis* spawning of fake narratives, false conspiracy theories, mass media-generated collective sleights of hand, sophisticated smoke and mirrors, never mind social engineering itself (i.e. *conspiracy facts*).

The current rise in the social media-online prominence of **AROLP** is one such example, and it is such a blatant case of deliberate social engineering and perception management by a segment of the political and economic powers that be of the West that it cannot just be waved off as of no consequence. Both the likeness, overall demeanour and vibe of **Abu'l-Kāẓib** himself is so much like the main character from Michael Petroni's 2020 CE **Netflix** series '**Messiah**'[33] that it cannot simply be dismissed as a mere coincidence. No! It is quite deliberate!

Abu'l-Kāẓib and **AROLP** are an online Hollywood production (employing choreographed method acting) in real time; and the general public – and specifically Muslims of any persuasion[34] – are being purposefully trolled by the rich and powerful movers and shakers of the West via this developing spectacle, and

particularly at a time when the power and influence of these Western plutocrats – the owners and controllers of global financial capital (**OGFC**) – is waning by being decisively challenged by the rising yellow on red star of China and Asia. What the ultimate aim and purpose to all of this may possibly be, still remains to be determined. But that the Western plutocratic wing of the **OGFC**, the Anglo-Zionist power structures (which includes the Western Ivory Tower and its media) are behind the current **AROLP** internet sensation and its promotion, there is not one iota of doubt or scepticism because they have done this sort of thing many, many times before as a chaos and confusion-sowing tactic of psychological warfare. But as we shall see in the final section, what they are promoting is a danger as bad as – if not worse than – **Daesh**.

We pray to the All-High that our efforts in composing this epistle will be worthwhile, contributing thereby to exposing this extremely sinister cult and the forces behind them pulling their strings, and so stop them before anyone else gets hurt. As such we hope it brings some level of awareness where it is needed; and due to this, we apologize for nothing we have thus far stated here and in the notes, nor in what we are about to say in the main epistle and its notes. Withal, here as well as in the main text we have applied both a larger esoteric hermeneutic in our overall critique as well as a historical critical method of analysis – and to us these two approaches are in no wise mutually exclusive, albeit they occur at different levels of

the modulation of Being. At a later time, we will return to a more in depth discussion over this aforementioned point here as one of our methodologies of choice.

That said, unless noted otherwise, here will be using a slightly amended version to the standard **Library of Congress** system in the romanization of Arabic for transliterations.[35] Note that in this system of transliteration, the definite article in Arabic (*al-*) will not be elided by us. Thus, for instance, '*the Remembrance*' will be Romanized as *al-dhikr* (الذّكر) rather than *adh-dhikr* and similar. As in the past, in English translation we refer to the Divinity with the capitalized 'It' and only use the gendered pronouns 'She' or 'He' when we are referring to the level of a divine theophany's human *locus*. In the English translation, explanatory additions occurring in the main body of the text have been placed inside square brackets **[]** with needed transliterations from the Arabic into English being placed inside parentheses **()**. Quotations within the text will usually all be *italicized* as well as on occasion **boldfaced**. Sometimes in the translation two alternative renderings of a given word in English will be placed between a slash **/**. The endnotes in the epistle will be continuous and are not separated by the sections.

In the English section, the reader should pay especial attention to the notes as they augment many of the points made in the body of the text just as they do for this prologomenon here as well. For the time being, we have opted out from

translating all of the English endnotes for the Arabic version of the main text. However, anyone who wishes to translate our endnotes into Arabic, whether here for the prologomenon or those in the main epistle, is welcome to do so. Here most numerations are given with the number spelled out first and then placed inside parenthesis and **bold-faced**: e.g. thirty-seven (**37**).

Finally, given our sometimes extremely busy schedule, we mention that we very casually spent no more than a sum total of two (**2**) weeks – and only during a handful of hours – working on all elements of this epistle, from its conception to its composition to its editing, the Arabic translation, and to this self-publication.[36] Be that as it may, the reader should also bear in mind that, when all is said and done, this text is in itself (like all of our other ones) indeed a **prophetic text** even when being primarily a *raddīya* (refutation)[37] because it is one of our responsibilities from heaven to read such shameless, false pretenders the proverbial **riot act**!

وَاللَّهُ خَيْرُ الْمُحَاجِجِينَ

Brisbane, Australia.
Saturday, 17 May 2025 CE
ʿAẓīm, 2nd of Waḥīd NUR 20
Jalāl, 3rd of Nūr 178 BE
Sabt, 19th of Dhū'l-Qaʿda 1446 AH

Notes

[1] For the ***mustayqiẓ***, which was penned by the first Mirror of the Bayān against the bogus claims of Mīrzā Asad'ullāh Khū'ī *Dayyān* who was demonized by Ṣubḥ-i-Azal as *abū shurūr* (the father of evils); see https://bayanic.com/lib/fwd/must/Must-FWD.html?id=must (retrieved 9 May 2025 CE). A more readable manuscript of this important and voluminous work by the Fruit of Pre-Eternity can by found on the **gallica.bnf.fr** site: **BnF Arabe 6248**, online, https://gallica.bnf.fr/ark:/12148/btv1b531647206.r=Arabe%206248?rk=21459;2 (retrieved 9 May 2025 CE).

[2] We genuinely thought about offering a complete commentary on the forty-fourth (**44th**) **sūrah** of the Primal Point's **Commentary on the Sūrah of Joseph**, similar to what Ṣubḥ-i-Azal does in the ***kitāb-i-mustayqiẓ*** with many of its other verses and ***sūrah***s in his point by point rebuttal of *Dayyān*, in order to align it more closely with Ṣubḥ-i-Azal's ***kitāb-i-mustayqiẓ***. But we thought better of it, especially as these deluded cultists are simply not worth our time and effort to that end. We will, however, offer such a commentary on another occasion elsewhere; for the **Commentary on the Sūrah of Joseph**, see https://bayanic.com/lib/fwd/qayum/Qayum-FWD.html (retrieved 9 May 2025 CE).

[3] Henceforth **AROPL**. They will also be referred to as the 'Aḥmadist cultists' – i.e. in reference to their putative founder Aḥmad al-Ḥasan (about whom more will be said in the epistle itself and its notes) – and also the 'Yamānī cultists' as well as the 'Aḥmadī-Yamānī' cultists.

[4] Which in the anglophone West among many professional First World liberals of the heavily infiltrated Ivory Tower is usually politically motivated code and not impartial at all, but rather a promotion tool instigated by higher ups

[5] An example we have followed carefully for years is Mark Sedgwick's boosting of Aleksandr Dugin and Duginism specifically in the anglophone world as of the '00s. Beginning as of his *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century* (Oxford University Press: New York, 2004), Sedgwick has acted as a veritable

advertising agent for Aleksandr Dugin and his Fourth Political Theory in the West. Before Sedgwick's book, Dugin was at best known by a tiny handful of specialists as a fringe, marginal figure of the post-Soviet Russian Federation landscape. After the publication of his book in 2004 CE, the personality and nefarious ideas of Dugin progressively started to infiltrate proverbial households throughout the West until with Richard Spencer and his Alt-Right – and just before the US presidential elections of 2016 CE - Dugin had transformed in Western public and media perception as a *leading intellectual figure in Russia* and *Putin's Rasputin*. Sedgwick's *Against the Modern World* contributed significantly to this trend – and we would argue by deliberate design. Moreover, his extreme reluctance to designate Dugin as a ***fascist*** is itself extremely telling. Be that as it may, the nexus and connections of **MI6** and British intelligence in general to the far-right extremists – nay all manner of fringe extremist groups, movements and ideologies - is well over one-hundred and fifty-years (**150**) old (if not longer) - not to mention well documented - and goes back to HP Blavatsky (d. 1891 CE) and her Theosophical Society who during the late 1880s directly spawned proto-National Socialism in the form of Ariosophy. Note that both Rudolf Steiner (d. 1925 CE) and René Guénon (d. 1951 CE) separately accused Blavatsky of being a British spy with her Theosophical Society as a front for British espionage activities on the Continent as well in South-West Asia. Ariosophy itself, for its part, was the instrumental cause for the formation of the **Thule Society** out of which Nazism literally emerged in the Bavaria of post-WWI Germany; see Nicholas Goodrick-Clarke *The Occult Roots of Nazism: The Ariosophists of Austria and Germany, 1890–1935* (Aquarian Press: Wellingborough, 1985). Another extremely erudite study imputing British intelligence connections via occult networks with proto-Nazism is David Luhrssen's *The Hammer of the Gods: The Thule Society and the Birth of Nazism*, online https://archive.org/details/hammer-of-the-gods-the-thule-society-and-the-birth-of-nazism/mode/2up (retrieved 9 May 2025 CE); see also Guido Giacomo Preparata's *Conjuring Hitler: How America and Britain made the Third Reich* (Pluto Press: London, 2005); also online, https://dn790004.ca.archive.org/0/items/ConjuringHitler/ConjuringHitler.pdf (retrieved 9 May 2025 CE).

Tangential but related in regard to how Western Academia and intelligence agencies are deeply connected is, of course, unimpeachable evidence such as this,

https://www.counterpunch.org/2011/08/30/meet-professor-juan-cole-consultant-to-the-cia/ (retrieved 9 May 2025 CE).

[6] For example, https://religionmediacentre.org.uk/news/factsheet-the-ahmadi-religion-of-peace-and-light/ (retrieved 9 May 2025 CE). The continual presence of one Aria Razfar throughout many of their publications, writing forwards and endorsements for them is also extremely fishy and a proverbial tail of the rooster indicating it, see https://education.uic.edu/profiles/aria-razfar/ (retrieved 9 May 2025 CE). Given how the Western Ivory Tower is a bastion of Western intelligence agencies and powerful policy think-tanks, to us this is one of many positive proofs that **AROPL** are indeed a **psyop** spawned by the usual suspects, protected as well as ultimately promoted by them. I mean, they cannot make it any less obvious with absolutely ridiculous items such as this on YouTube going unchallenged, https://www.youtube.com/shorts/Cd_X5cxvTSE (retrieved 19 May 2025 CE). Indeed, they are actually trying too hard not to be obvious about their overall patronage and trolling. Conversely, the fact that **AROPL** itself are such suckers for empty adulation based on sinister, behind-the-scenes political calculations – sinister political calculations that in the end will certainly seek to disempower themselves as well - itself shows what kind of utter, impressionable chumps we are dealing with in these people!

[7] Heraclitus per Plato's *Cratylus* (**402a**).

[8] This, in itself, constitutes a premise to a basic refutation of reincarnation.

[9] Which will sometime soon appear as annotated translations in a future issue of **Studies in the Bayān**; see issue one, online https://archive.org/details/studies-in-the-bayan-1.1.1 (retrieved 9 May 2025 CE).

[10] Online https://bayanic.com/lib/fwd/tanbih/Tanbih-FWD.html?id=tanbih (retrieved 9 May 2025 CE). At a later time, we will offer a complete annotated translation of this seminal treatise, especially as we now have it in a critical text published in Iran by Siyyid Miqdad Nabavi- Razavi as of 2016 CE.

[11] No further dates or references are available for him.

[12] That the responsibility for *Dayyān*'s murder was with the Bahāʾī founder is beyond doubt, since he outright confesses to it himself in a letter quoted by the author of ***tanbīn al-nāʾimīn***. To wit,

> ...by the grace of God, I liquidated every one [of those claimants] and brought the command of God to completion (*bi-faḍl'ullāh hamih-rā muḍmaḥil nimūdam va amr'ullāh rā bi-itmām risāndam*)...
>
> بفضل الله همه را مضمحل نمودم و امرالله را با تمام رساندم

Explicitly mentioning *Dayyān* as *abū shurūr* in the previous sentence thereby leaving no room for any doubt or uncertainty as to the actual target of such 'liquidation' and 'who' did it, in the original print edition, np, nd: 87.

[13] Who in the main body of this epistle as well as elsewhere is sometimes polemicized by us as **Habāʾ** (hot air).

[14] This is due to the fact that as far as can be ascertained from the sources, among many others, such as the margins appended to the *tarjumih-i-tārīkh-i-bābī-i-rūsī* (**Princeton University MS., no. 261, volume 36**); Ṣubḥ-i-Azal and *Dayyān* never had a physical face to face meeting – at least not during that specific timeline of the Baghdad period (1852-1856 CE). All communication was strictly undertaken through written correspondences, and Bahāʾullāh acted as Ṣubḥ-i-Azal's exclusive go-between with all of the Bābīs without exception from 1852-54 CE and then again after 1856 CE and until the final rupture in 1866-7 CE in Edirne, Ottoman Turkey. He physically returned to Baghdad from Iraqi Kurdistan – after first pleading with Ṣubḥ-i-Azal and being granted permission to do so – in order to deal with *Dayyān* personally. This conveniently occurred just on the eve before *Dayyān*'s own entry into Baghdad from Azerbaijan during 1856 CE. Our contention, based on some strong circumstantial evidence from other sources, is that Bahāʾullāh may have continued to be in contact with *Dayyān* during his whole two year retreat from Baghdad in Iraqi Kurdistan, using the opportunity to wedge-push between *Dayyān* and Ṣubḥ-i-Azal which culminated in a complete mental breakdown of the former with the episode that ended in *Dayyān*'s own eventual demise at the hand of Bahāʾullāh's servant when he came to Baghdad to either confront or otherwise seek forgiveness and redress from Ṣubḥ-i-Azal for his earlier unexplainable, psychotic behaviour. If the latter, which appears to be the case from the independent accounts corroborated by a few other unpublished manuscript sources in our possession, then the rush to murder *Dayyān* points all fingers at Bahāʾullāh himself for

instigating the whole fiasco from start to finish. We say this because Mīrzā Asad'ullāh Khū'ī *Dayyān* would have proven a lethal danger to any future attempt by Bahā'ullāh to put forward a claim of his own. Bahā'ullāh had been run out of Baghdad by the Witnesses of the Bayān for surreptitiously doing so already in 1854 CE. A living Mīrzā Asad'ullāh Khū'ī *Dayyān* would have surely proven an even bigger threat precisely because of the adulation the Bāb Himself had heaped upon him (for example, the most significant portion of the **Book of the Five Grades**, dealing with lettrist metaphysics and alchemy, is devoted to *Dayyān*). *Dayyān* was well aware of the esteem that the Primal Point held him in, but moreover and especially, Ṣubḥ-i-Azal in the capacity of His Mirror to Whom the Primal Point had specifically appointed *Dayyān* as Ṣubḥ-i-Azal's exclusive co-worker and foremost scribe. As such, his sudden, unprovoked conniption makes little *prima facie* sense; unless, that is, there is a whole other layer and angle to this story that only now is coming into sharper view, which is to say, *Dayyān* and Ṣubḥ-i-Azal were both maliciously played and manipulated by none other than Bahā'ullāh himself on his way to seize total control over the entire Bābī apparatus.

[15] Online, https://archive.org/details/kitab-i-badi (retrieved 9 May 2025 CE).

[16] Online https://archive.org/details/goal-of-the-wise-english and its Arabic version https://archive.org/details/the-goal-of-the-wise-ar (retrieved 9 May 2025 CE).

[17] This point in itself also poignantly describes Bahā'ullāh whose writings and pronouncements are far, far inferior to the depths of the kind of gnosis and esotericism we find in the Bayānī writings of the Primal Point and Ṣubḥ-i-Azal.

[18] Per https://youtu.be/YLEW6UxBTfc?si=_8k10hdJJBhTPAqH (retrieved 9 May 2025 CE), where the word is taken as an Arabic contraction of '*thing*' and '*clay/mud*'. Anything is possible, but it is inconceivable to us that an Iraqi Arab like Aḥmad al-Ḥasan would be this ignorant of the etymological rules of his own language. So *prima facie* we do not believe ʿAbdullāh Hāshim, **Abu'l-Kāẓib**'s attribution of such blatant ignorance upon the *faux*-Yamānī. This is more than likely his own concoction.

Now, the term *shayṭān* is traditionally understood to originate from the triliteral root ش-ط-ن (*sh-ṭ-n*), which conveys meanings such as 'to be distant' or 'to be removed'. This etymology aligns with the conceptualization of *shayṭān* as a being distanced from divine mercy and righteousness. Some scholars have also linked *shayṭān* to the root ش-ط-ا (*sh-ṭ-ā*), meaning 'to burn', suggesting a connection to the fiery creation of such beings. Even as a

creative derivation, ʿAbdullāh Hāshim, **Abu'l-Kāẓib**'s combining *shayʾ* (thing) and *ṭīn* (clay) – in an artificially contracted form as *ṭān* – as *shayṭān* is not supported by Arabic morphological rules. Arabic word formation typically relies on triliteral roots and established patterns, and such a combination does not conform to these linguistic structures even by the kind of novel, creative stretch we often encounter in Bayānī texts. The proposed derivation conflicts with the widely accepted understanding of *shayṭān* as a being created from fire, not clay. Islamic texts describe the *jinn*, including *shayṭān*, as beings made from smokeless fire, distinguishing them from humans, who are created from clay, never mind that there is no evidence in classical Arabic lexicographical dictionaries or Islamic scholarly works to support the derivation of *shayṭān* from *shayʾ* and *ṭīn/ṭān*. As such ʿAbdullāh Hāshim, **Abu'l-Kāẓib**'s etymological claim regarding the origin of *shayṭān* lacks support from classical Arabic linguistics and Islamic theology. His interpretation is a very lame personal conjecture rather than a conclusion drawn from established linguistic or theological sources.

Moreover, in Hebrew - to which *shayṭān* is clearly a derived cognate in Arabic - the root **שׂ־ט־ן** (*Ś-Ṭ-N*) denotes 'adversary', *'accuser'*, or *'opponent'*, and especially in a legal or military sense. It was not originally a proper name, and was used for human opponents, like in **1 Kings 11:14**, '*the Lord raised up a Satan* (adversary*) against Solomon*'; a heavenly prosecutor, such as in the **Book of Job** wherein *ha-śāṭān* is there a title meaning '*the adversary*', and a celestial figure who tests humans. Over time, especially in post-exilic and intertestamental literature, and particularly when the Jews encountered the Iranian world and appropriated much of Zoroastrian cosmology for themselves; *śāṭān* evolved into a proper name of a cosmic evil entity in the same sense that Ahriman does in Zoroastrianism.

[19] Whence eventually was derived the notion of 'fallen angels' that originated out of the apocryphal **Book of Enoch**, whose theological and metaphysical rationale – whilst aesthetically appealing on a certain symbolic level – is utterly irrational and quite superficially subpar in all of its argumentative dimensions, since angels cannot by definition fall as they are literally instantiated theophanies of God Itself.

[20] See the prologomenon to our **The Effulgences of Wisdom** for the definition of this neologism: **xxviii-xxxiv** and *passim*, online, https://archive.org/details/the-effulgences-of-wisdom (retrieved 11 May 2025 CE).

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[21] Not to belabour the point – as well as the source that we have literally cited in every publication – here we send anyone who wishes to explore the issue any further to the entire first section of Henry Corbin's *Spiritual Body and Celestial Earth: From Mazdean Iran to Shiʿite Iran* (Trans.) Nancy Pearson (Princeton University Press: Princeton, 1977).
[22] Which, incidentally, was one of the specific novelties introduced by Jacob Frank (d. 1791 CE) to his own reiteration of Sabbatianism, for according Scholem, Frank believed that...*evil power...created the cosmos*...in *The Messianic Idea in Judaism* (Schocken Books: New York, 1995): 129.
[23] Or, what Mullā Ṣadra (d. 1641 CE) would denote as the very 'Act of Being'.
[24] **Qurʾān 4:126:**

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا

[25] To us, this in itself represents a strong argument against allowing pschoactives to such facile Western New Age spiritual and intellectual nincompoops such as **AROPL** and similar, given that they are completely misunderstanding what the plant spirits are showing them; or, it is also possible that the plant spirits are deliberately misleading them because these people are already misled and so are not deemed worthy to receive the genuine gnosis that the plant spirits can otherwise offer them if they were. After all, the proverbial water only ever takes on the color of the cup! So if these people are already misled, they will continue to be misled in their entheogenic visions until they realize this fact at which point the veils of visionary misdirection by the plant spirits will surely be removed from them. But the plants spirits will never do the proverbial Work for anyone who is not prepared to already do it for themselves. As such, they will indeed allow anyone to meander for as long as it takes in a myriad of visionary sleights of hand and untruths until they do finally get it; and if they don't, then they will perpetually remain in a state of delusion. This is among the rules that the plant spirits follow with every psychoactive together with the human subjects who partake of these *food of the gods*, since one must already be at that level of veracity in order to apprehend Truth, since unless the inner preparedness for receiving such veracity exists, the plant spirits cannot show them anything but what they already

are. This fact has been known by every genuine shaman and shamanic culture from time immemorial.

[26] ***Ennead*** **II.9.16.**

[27] Cited in Steven M. Wasserstrom *Religion After Religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos* (Princeton University Press: Princeton, 1999): 154 and **n63.**

[28] For this neologism, see https://youtu.be/wBPX2fHJAMA?si=W0j2-poYYk0leusW (retrieved 15 May 2025 CE).

[29] https://bayanic.com/showPict.php?id=ahsan&ref=0&err=0&curr=0 (retrieved 10 May 2025 CE).

[30] However, even with that said, attention should be paid to the paragraph on **pp. 92-93.**

[31] A specific pair that occurs six (**6**) times in the **Qurʾān**: in **12:39, 13:16, 14:48; 38:65; 39:4, and 40:16.**

[32] See https://www.techtransparencyproject.org/articles/meta-creates-pages-for-isis-undermining-anti-terrorism-efforts (retrieved 10 May 2025 CE).

[33] https://en.wikipedia.org/wiki/Messiah_(American_TV_series) (retrieved 15 May 2025 CE).

[34] At a time after America and Israel seriously weakened Lebanese society and relegated Hezbollah as a resistance organization to a footnote of history (by assassinating all of its leadership), while cutting off the Islamic Republic of Iran from Lebanon by overthrowing the regime of Bashar al-Asad and replacing it with a compliant client; how else then would **Abu'l-Kāẓib** be showcased on Lebanese television, as he was recently, https://youtu.be/Bk7Jhrf__48?si=qFAhCSJQX6bZddGJ (retrieved 18 May 2025 CE)? This clearly indicates significant promotion and financing from the usual suspects.

[35] Readers unfamiliar with this system, should consult this online resource, here https://www.loc.gov/catdir/cpso/romanization/arabic.pdf (retrieved 15 May 2025 CE).

[36] During that time, we were also working simultaneously on several other ongoing writing projects. So, in essence, this was really an *ad hoc* side project, even a temporary distraction, from our main ones.

[37] And unlike **Abu'l-Kāẓib**, who has a large personal staff at his disposal, together with professional corporate advertising agents boosting his content online, never mind the active patronage he is receiving from the Anglo-Zionist power structures with their *cloudalist* oligarchy; we have literally done everything ourself.

ص

Wake up!

383

I take refuge in God from every false claimant and misguider!

In the Name of God the Extinguisher of falsehood![1]

*Glorified be God, the One, the Victorious, as is due and worthy of It, Who knows Itself by Itself and defines Its Essence by Its Essence with the Power of Its Knowledge! Indeed, It has originated the reality of Its creation howsoever It Willed (**mashīʾā**) by Its Volition (**irāda**) within the Determination (**qadar**) of the Authorization (**qaḍāʾ**) of the Realization (**imḍāʾ**) of Its Permission (**idhn**) by the Appointed Time (**ajal**) of Its Book (**kitāb**),*[2] *in Truth! Praise be unto It Who illuminates Its Light from the Dawn of Pre-Eternity (**ṣubḥ al-azal**) erasing the non-existential inversion of falsehood by shedding Its luminous traces upon the Talismanic-Temples of Unicity! There is no other god but It, the First before all firstness and the Last after all lastness; the Manifest in the acme of Hiddenness and the Hidden in the zenith of Manifestation! Unchanged and unalterable, God is the Most Great, '**nothing is like unto It**';*[3] *nor does It possess an equal, nor a similar, nor a companion, nor a counterpart, nor a rival, **for God is ever encompassing over all things**'!*[4]

And the curses of God be upon all the false claimants and misleaders, from before and after! And blessings and salutations be upon all of Its Chosen Ones and True Guides, from before and after! The Splendor from God be upon the illuminated ones; and praise be unto God, the Light of all the worlds!

Wake up!

As for the matter at hand: Thus saith the **Camphorated Servant of the Truly Real**! The following is a *fatwa* and treatise in refutation of the bogus claims of that dangerous lunatic;[5] the **psyop** puppet of the colonizer; the Antichrist (*dajjāl*) and **father of lies** (*abū'l-kāẓib*)[6] – which is to say, ʿAbdullāh Hāshim (the curses of God be upon him), a *return* of the father of evils (*abū shurūr*)[7] during this time - so perchance the sleepers may awaken from their slumber and transfix him and his deluded flock with their spears, and so thereby pierce their bowels with their words;[8] for this wretched, lying and violent pretender is not now - nor has he ever been - amongst the People of Truth! Nor has this thief ever been of those who walk in the Path of the Upright Religion of Truth! Nor has he been duly sent in veracity by anything other than by the malevolent delusions of his own misled ego wherein he has been supported and encouraged therein by those satans hiding in shadows pulling his strings!

Had the manifold crimes of this irredeemable devil not been publicized;[9] had the shameless lies and blatant thieving of this megalomaniacal demon not come to our attention; had the unmitigated danger of what this huckster and black, criminal charlatan actually represents not become so apparent to all; had the beneficent spirits of the heavens and the earth and what is between them not pleaded repeatedly for direct intervention from the Divine Court of the All-Merciful; we would have remained silent and completely ignored this mangy dog of hellfire as well as his deluded acolytes, and so left the matter to the providence of natural

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causes to deal with. But matters have reached such a point wherein it is no longer possible to ignore them, and so the All-High Itself has commanded intervention in the matter in order for this blight to be removed and this blemished stain to be erased from contingency lest the unspeakable were to occur at the hands of these insidious, fanatical servants of falsehood if left to themselves and this parasite of malevolence were allowed to flourish in its inverted reality any further than it already has. Those are the black banners: devoid of God (*ladūn allāh*) and bereft of any share of celestiality (*dūn ʿilyyīn*)![10]

We pray:

O God, O Thou before whom no affliction of the fabricators escapes, and from whom no downfall of the corrupters is hidden: curse ʿAbd'ullāh Hāshim ***Abā al-Kāẓib*** (the Father of Lies) - *may the curse of God be upon him throughout the eternity of eternities - and his misguided cult in the state of every moment, before the state of every moment, and after the state of every moment! And cast them down from the delusions of their imagined loftiness; bring them low to the abyss of nullity and emptiness; and efface them and their manifest corruption with swift obliteration - as shadows vanish beneath the blaze of the Sun - O Swift in vengeance! O Possessor of Tremendousness and the Empyrean of Power! Amen, O Lord of the worlds!*

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We will pursue the matter in five (5) points[11] constituting the main sections to this treatise. Each section will then end with a poem summarizing it. After the fifth section, we will offer some additional remarks and after that conclude.

Say: God is the Truth, the Majestic, the One,

All else is Its making, beneath Its Sun!

It rules without peer, It fashions the clay,

To It do all faces turn night and day!

All things in their depths, though silent, adore,

Even the heedless in secret implore!

So say it with Light on your soul and your tongue:

God is the Truth - all else is unspun!

But before we begin discussing the main points of this treatise, we shall say a few opening words here by way of a general orientation. Know, O reader, that at no time before our time now has a mass of humanity ever witnessed such degradation

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in its faculties of spiritual discernment and intellectual insight – with the inability to properly distinguish between Truth and falsehood - as this time of ours such that at no time has collective humanity ever been this vulnerable to the whims and caprice of every highway robber and charlatan that has come its way as it is during this time from every direction; this, despite all the rapid advances in science, learning and technology that no other time but this one has thus far witnessed. We have already broached this overall problem in summarized fashion in the **2nd gate** of the **Twelfth Unity** of the **Persian Bayān**.

Here we will say that perhaps such rapid advances in science, learning and technology have not contributed to the expansion of human discernment on various core issues, nor have they augmented and sharpened human intuition; rather, they appear to have significantly stunted them among a collective of people wherein the perpetration of perception management on superficial levels by social engineers and the powerful has shown to possess the ability to sway the masses to believe the proverbial devil to be God, black to be white, up to be down, and the false to be true! Such is the reality of **Abū'l-Kāẓib** and his founding mentor together with the cult that they have founded wherein by their very own admission they actively expand themselves and so spread their false, nefarious and ultimately imbecilic beliefs – through which they mix many falsehoods with the Truth - via the facility of the internet by the utilization of the advanced communication technologies of the day. In other words, they are employing all of the current sophisticated methodologies

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of corporate advertising and market expansion - with all such facilities being at their disposal - in order to diffuse themselves and their dark, sinister cult and so to thereby mislead many.

On top of that, the Western powers of the day and the elites of the world are not only at war with Islam and the Muslims everywhere. Nay, they are at war with anyone who with solid integrity offers a genuine alternative vision to the digital neoliberal capitalist hellscape that these demons offer instead. For example, the cultists who are the subject here claim to be persecuted in various locations around the world due to their largely criminal and destabilizing presence in those locations. Yet utterly corrupted and overly politicized Western human rights organizations and similar run right behind them endorsing them and their made up plight, writing reports in their favor - even in countries such as Sweden and Thailand (who are ostensibly pro-Western and not Muslim countries)[12] - which these cultists then effectively use as fodder to promote and diffuse themselves even further. Where have we seen this all before?[13]

Every known and unknown kind of deception, infiltration, corruption, exploitation and bribery are often employed by these powerful human devils designed solely to prevent genuine movements from appearing anywhere in the world challenging them and eventually dislodging their ill-gotten, nefarious power from this world permanently; this, while they actively promote shady criminal types like the ones who are the subject of this present treatise. Indeed, in their incessant

ruse against the sons and daughters of Eve and Adam (upon Them be the Light) they will often even set-up fake, plastic movements – movements which they ultimately control from behind the scenes - claiming to oppose them when the actuality of the matter is that such figures and movements are the assorted pied pipers of the time leading whoever gives them the slightest iota of attention down the precipice of physical and spiritual perdition, which is meant to then increase the entrenchment of the power of these satans as they sow more confusion and hopelessness around the world. *But they plot and God plots, and verily God is the greatest of all plotters*![14]

Now, the credibility of the message is one thing, which we will show in the pages of this treatise to be completely absent in the specific case of this cult; rather, what is more alarming and reveals the proverbial tail of the rooster is the money and infrastructure behind them actively boosting them in the public sphere - meaning, those unseen and quite nefarious special interests and powerful political cabals located in the Anglo-European West directly responsible for it. One part of the problem here is that the Muslim leadership globally are, by and large, inveterate devils and oppressors in their own right who push wounded and desperate people away from themselves and into the embrace of another group of devils as bad or worse than themselves. Such a warped dialectic explains the real dynamic behind things and why it propels the kind of shameless (nay, criminal) opportunism that we are witnessing in this specific case.

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For example, these cultists openly goad governments and authorities wherever they are on a regular basis via all kinds of criminally liable provocations – whether it be public spectacles at Saint Peter's square, aggressive proselytization efforts out in the open, outright business fraud and racketeering, and in several cases even alleged murder[15] – and when governments and authorities react, they claim persecution and run to Western human rights organizations who appear to be happy to oblige them by recording such dubious incidents as being cases of persecution against them, since doing so appears to help raise the quotas of said human rights organizations: quotas that equate 'funding'. But if such incidents and the forms they take aren't to be characterized as anything less than being profoundly counter-revolutionary, it is because they are textbook 'false-flags' that are the warp and woof of all reactionaries and counter-revolutionaries who have always masqueraded themselves as what they are not for purposes of attaining a political goal (whether notoriety or something else) – and it is the British,[16] upon whose geographic territory this very cult is now presently located, who have perfected this craft with its underhanded tactics throughout modern history. One does not have to bear love for any government or authority – which we certainly don't – but one must call such farcical spectacles for what they are with the utterly fascist motivations underlying them.

Because for all the fluff, puff, bells, whistles, and new age syncretism - whatever they say otherwise - this specific group and their leader are dyed in the

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wool authoritarian fascists and shameless theocrats seeking to further enslave humanity and not to liberate it from the shackles of such ideological prisons that have continually assailed it. We are an anti-fascist, an anti-authoritarian and an anti-theocrat whilst being simultaneously a life-long committed esotericist, never mind the legitimate claimant to the Supreme Throne of the Bayān as the last of the most prominently known Bābīs alive, and so we are perfectly positioned to see right through this entire charade. As such, none can accuse us of either religious bigotry or similar, because we stand with that record of having vigorously criticized all of the existing organized exoteric religions whilst cutting our proverbial teeth in public by standing up to the mammoth corporate organization of the Bahāʾīs for over thirty (**30**) plus years as of this writing.[17] Therefore, we are not an enemy that **Abū'l-Kāẓib** and his deluded cultists can easily overcome or trifle with because in us he and they will be directly confronting the All-High Itself head to head - the True Living God - and in such a contest the All-High will indeed – and without a shadow of a doubt and to a moral certainty – prevail over them as sure as the Sun rises over the firmaments with each passing day! O Truly Real, Amen!

And to God is the Path in every moment, for God is the Path of Resplendence!

1: Concerning the plagiarism of master and disciple, and the dumbing down of that which they have stolen

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Know, O reader - and may God open your insight - that the book by **Abū'l-Kāẓib** entitled the **Goal of the Wise** (*ghāyat al-ḥakīm*) – a title explicitly but unimaginatively pilfered from the original Arabic title of the **Picatrix**[18] - is a book full of lame absurdities, filled from beginning to end with whitewashed and dumbed down content plagiarized from others.[19] And this by itself suffices to refute all that **Abū'l-Kāẓib** claims,[20] and lays bare unto any who can see the superficiality of his deceit. So what then of the **ignorance** (*jahl*) of his followers, who are his likeness in that ignorance? For what he utters is a **negation** (*nafy*)[21] to Our **Our Affirmation** (*ithbāt*),[22] his **ignorance** (*jahl*) to our Our **Nexal Consciousness/Hiero-Intelligence** (*ʿaql*). Because what kind of conceited fool is it who spent his early career exposing UFO cults[23] - whilst appropriating for himself the contrived discourse of UFO conspiracies in his later career as a false prophet – to take the well-known title of a medieval text of stellar sorcery and label his own pathetic so-called scripture by it?

Here we will not example every single instance of such blatant plagiarism and its dumbing down in that ridiculous book, since it is beneath Our station to wallow in every detail of such mental excrement offered by that mangy dog of hellfire, except to instance one glaring example of it at its beginning. On **page 4 (Pdf: 17)** of that accursed book, **Abū'l-Kāẓib** states:

> ...Ahmed Al-Hassan...clarified that Eve envied Fatimah...especially because Fatimah was the forbidden tree. When Adam...found out that

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> God created a woman better than Eve, he went to Fatimah...and attempted to have intercourse with her, and this is why Eve envied Fatimah, because Adam wanted her. But Adam could not have intercourse with her...

This is, of course, a verbatim but completely inverted, dumbed down and totally sexualized plagiarism from a key section of the Primal Point, the Bāb's, **Commentary on the Sūrah of the Cow** (upon Him be the Light): the section which we have been writing about, commenting upon[24] and publicizing online regarding for years.[25] So let us quote it. To wit (high be His locution):

> *Verily, God created Adam; and the initiation of His existence was from the excess luminosity from the* ***Celestial Body of Fāṭima****, upon Her be peace, for a thing does not go beyond its origin! And when Adam approached by existential nearness over to the theophanically Self-Disclosed* ***Tree of Reality*** *from* [the locus of] *Fātima* [= Eve], *upon Her be peace, He erred, because His Lord had commanded Him to not approach the Tree except by the approach of ecstasy* (*bi'l-wijdān*), [for] *She is the Tree without equal!* [26]

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In the complete disfiguration of the narrative offered in the Primal Point's subtle esoteric commentary on this nuanced point by **Abū'l-Kāẓib**, see how Eve (upon Her be the Light) and Fāṭima (upon Her be the Light of lights) have been separated and made into distinct theophanic persons by him whereas in the Primal Point's narrative the theophanic transfiguration of Eve as the **Tree of Reality** (upon Her be the Light) ***is*** Fāṭima (upon Her be the Light of lights). Also, note how **Abū'l-Kāẓib** has appropriated the fabricated rabbinic narrative of Lilith[27] and then imputed and layered it upon the Person of Fāṭima (upon Her be the Light), I take refuge in God from such outrageous malice!

Everywhere we look in this devil's writings, pronouncements and speeches we witness such clear, brazen and banal sexualization of the esoteric and the spiritual, such being clear and unmistakable evidence of the fact that this devil has not risen above his root **chakra** (*laṭīfa*) and is indeed completely trapped within it! But such is the **Sign of the Times** with all of those false gurus and false prophets who attain any notoriety in it. Yet such is a hallmark of the devil who in every age takes of the depths and makes it shallow; the profound banal; the deep superficial. Such is what **Abū'l-Kāẓib** has undertaken above; and if the matter were genuinely stated by Aḥmad al-Ḥasan as represented by **Abū'l-Kāẓib** above,[28] then the apple does not fall far from the tree; for both the master and the disciple are foremost among the counter-initiates of the age wherein they have taken the **Mystery of Theophany** and turned it into a narrative of craven sexual lust by Adam (upon Him be peace) - we

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take refuge in God from such displays of malevolent stupidity! God elevates unto the infinite depths whereas the devil always cheapens and denigrates lofty truths and brings them down unto the lowest forms of degradation. Such is what Habā'[29] did with the Bayān and such is what this shameless upstart is doing today, so understand, O possessors of the kernels!

And such is the state of all that this despicable, accursed Antichrist writes and speaks - he upon whose heart God has set a seal, making it blind and deaf! And in this is a clear sign for whosoever has a heart or gives ear while being a witness,[30] for **Abū'l-Kāẓib** is a no more than a *mahdī* of the depraved for the depraved: a demon pretending to be the 'Anointed of God' spat out by the unnatural functions of the Satan of neoliberal capitalism itself, so understand! And in this is proof to the discerning – those whose sight is penetrating – that this man and his cult are a puppet of the colonizer designed solely to confuse and divide the masses and thereby prevent the genuine Manifestation of the Truth from appearing!

A Demon's Book of Plundered Lies

O seeker, heed! And may your sight be clear -

This fraud wrote trash for fools to leer!

Wake up!

He stole the name from magic's tome,

But filled its shell with soulless foam!

From start to end, his plagiaries crawl,

Whitewashed and dumbed down, void of all!

No trace of depth, no flame of light -

Just stolen sparks eclipsed by night!

What witless soul, in shallow pride,

Would twist the Truth and sex it wide?

What demon's tongue would dare defile

The Sacred Tree with carnal guile?

He claimed that Adam longed to lie

With Fāṭima - O blasphemy high!

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While we have shown in words divine

The Tree is She, in Truth's pure sign!

But he - he splits where God makes One,

Confounds the moon and mocks the sun!

He drapes in lust what's clothed in awe,

And feeds on filth without a law!

A beast who never rose above

The root that kills celestial love!

False prophet groomed by capitalist night,

A "mahdī" spawned by profit's blight!

From Habā''s ilk this dog was bred,

Who turns the sacred into dread –

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Who flips the signs and soils the Word,

Whose lies like poisoned winds are stirred!

So know him as the devil's jest,

A foe of Light, a cursed pest!

The colonizer's puppet, void of grace -

A veil cast o'er the Truth's pure Face!

2: Concerning the untenability of the *ḥadīth* of the twelve *mahdī*s in al-Nuʿmānī's *kitāb al-ghayba* in the Twelver Imāmī context

Now, the basis for the dubious claims put forward by both master and disciple lies with three *ḥadīth*s that appear to have entered into the Twelver Imāmī corpus – and eventually into al-Nuʿmānī's ***kitāb al-ghayba*** (Book of the Occultation) - from the early Fāṭimid Ismaʿīlī circles around ʿUbayd'ullāh al-Mahdī Billāh (d. 934 CE)[31] - or even earlier (which we will discuss towards the very end of this section). Here we will cite these *ḥadīth* and then analyze them. To wit,

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6 – From *al-ghayba:*

A group, from al-Bazūfarī, from ʿAlī ibn Sinān al-Mawṣilī, from ʿAlī ibn al-Ḥusayn, from Aḥmad ibn Muḥammad ibn al-Khalīl, from Jaʿfar ibn Aḥmad al-Miṣrī, from his uncle al-Ḥusayn ibn ʿAlī, from his father, from Abū ʿAbd Allāh al-Ṣādiq, from his forefathers, from the Commander of the Faithful, peace be upon them, who said:

The Messenger of God, may God bless Him and His Family, said on the night in which he was to pass away to ʿAlī, peace be upon Him:

O Abā al-Ḥasan, bring a scroll and an inkwell!

So the Messenger of God, may God bless Him and His Family, dictated is will to Him until He reached this point, where He said:

O ʿAlī, verily there shall be after me twelve Imāms, and after them twelve Mahdīs. You, O ʿAlī, are the first of the twelve Imāms!

And he continued the narration until he said:

And al-Ḥasan, peace be upon Him, shall hand it over to His son Muḥammad, the preserved (al-mustaḥfaẓ) from the progeny of Muḥammad, may God bless Him and His family. He is the twelfth of the Imāms. Then there shall be after Him twelve mahdīs. So when death comes to him, let him hand it over to His son, the first of the mahdīs. He has three names: one is like My Name, and [another] *is the name of My father – he is ʿAbd Allāh and Aḥmad – and the third name is al-Mahdī, and he is the first of the believers.*

7 – *Selected from al-Baṣāʾir:*

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Among what was narrated by Sayyid ʿAlī ibn ʿAbd al-Ḥamīd, by his chain of transmission from al-Ṣādiq, peace be upon Him, is that he said:

Among us, after the Qāʾim, peace be upon him, are twelve mahdīs from the descendants of al-Ḥusayn, peace be upon him.

8 – *Kāmil al-Ziyārāt*:

From my father, from Saʿd, from al-Jāmūrānī, from al-Ḥusayn ibn Sayf, from his father, from al-Ḥaḍramī, from Abū Jaʿfar and Abū ʿAbd Allāh, peace be upon them both. They said, in mention of Kūfa:

In it is the mosque of Suhayl, in which no prophet was sent except that he prayed therein. And from it shall the justice of God manifest. In it shall be his Qāʾim, and those who rise after Him. And it is the dwelling place of the prophets, the trustees (awṣiyāʾ), and the righteous.[32]

Now, these three *ḥadīth* – and especially the first one from al-Nuʿmānī - are generally considered late, controversial narrations. The tone and tenor - never mind the motivation and thrust - also clearly reveal intentions belonging to a sectarian anti-Imāmī (but rival) Shiʿi milieu; and given the period when Muḥammad ibn Ibrāhīm ibn Jaʿfar al-Nuʿmānī (971 CE/360 AH)[33] was active, it is not merely speculation to suggest a possible pedigree to these *ḥadīth* originating in early Fāṭimid Ismaʿīlī sources that entered into Twelver Imāmī circles via al-Nuʿmānī who appropriated them for the Imāmī corpus, because a typology of *mahdī*s of any

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number after a Qāʾim appears to justify the historical succession of Imām-Caliphs of the Fāṭimid caliphate after ʿUbayd'ullāh al-Mahdī Billāh who did indeed at one point claim to be the Qāʾim (the Ariser). So it is not remotely out of the realm of possibility that an original Ismaʿīlī master text to these *ḥadīth* was at some point reworded with a Twelver Imāmī worldview and concepts in mind, whether by al-Nuʿmānī himself or someone else, since such textual interpolations – or, rather, creative sectarian cross-pollinations - are very common occurrences happening throughout the entire *ḥadīth* corpus on all sides.[34]

Moreover, the existence of *twelve mahdīs* after the Twelve Imāms is a concept that does not have any firmly established presence in the classical Twelver Shiʿi tradition; rather, it emerged in those contexts during the post-Greater Occultation period, and was only recently revived during this postmodern era by movements such as the Yamānīs (from which **Abū'l-Kāẓib** hails and whose **Ahmadi Religion of Peace and Light** is a schismatic offshoot). Interestingly enough, and for all their vast erudition – as well as, sometimes, novel and creative use of the Shiʿi *ḥadīth* literature – not a single figure from any faction of the Shaykhī school nor any of the Bābīs ever cited these three specific *ḥadīth* anywhere in their writings, demonstrating thereby how these two seminal movements – which until now were considered to be the most heterodox of those developments in Twelver Shiʿi history - did not remotely consider these specific *ḥadīth* to be authentic.

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That aside, let us analyse the matter further. The chain (*isnād*) of the first one (i.e. the **al-Nuʿmānī text**) is long and begins with a group reporting from *al-Bazūfarī* - namely Muḥammad ibn al-Ḥasan ibn Aḥmad al-Bazūfarī, who is generally known to be a reliable transmitter (no identifiable dates are available for him). However, the sequence of transmitters after him includes mostly unknown or obscure names, such as:

- ʿAlī ibn Sinān al-Mawṣilī
- ʿAlī ibn al-Ḥusayn
- Aḥmad ibn Muḥammad ibn al-Khalīl
- Jaʿfar ibn Aḥmad al-Miṣrī

These are names for which no credible documentation is readily found in well-known biographical sources anywhere, such as the standard *kutub al-rijāl* (book of men [who credibly transmit]), which significantly weakens the reliability of its chain of transmission.

Now, the content of the **al-Nuʿmānī text** is divided into two main parts:

1. The prophetic will to ʿAlī on the night of Muḥammad's death, which speaks of His Imamate and the succession of Imāms after Him.
2. The mention of Twelve Imāms followed by twelve Mahdīs, with the following details:

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- Imām al-Ḥasan al-ʿAskarī (ع) hands the matter over to His son Muḥammad (ع), the preserved one (*al-mustaḥfaẓ*) from the progeny of Muḥammad(ع) .
- This son is the Twelfth Imām (ع).
- After Him, there shall be twelve *mahdīs*.
- The first of these *mahdīs* has three names: one like the Prophet's name, another like his father's name (i.e. ʿAbd'ullāh), and Aḥmad; the third name is al-Mahdī, and he is called *the First of the Believers*.

Note that ʿUbayd'ullāh al-Mahdī Billāh's first name is a diminutive of *ʿabd'ullāh*. His father's name was *aḥmad* and he named himself *mahdī*. To us, this is unmistakable proof of the original Fāṭimid Ismaʿīlī pedigree to the **al-Nuʿmānī text**. However, Aḥmad Ismāʿīl (the self-styled *al-yamānī*)[35] - whose current whereabouts or fate are generally unknown (with some presuming him dead)[36] - first began applying the al-Nuʿmānī *ḥadīth* to himself sometime around the late '00s of the 21st century CE after the death of Ḍīʾā ʿAbdu'l-Zahrā al-Kāẓim[37] in 2007 CE - a prior claimant to Aḥmad Ismāʿīl - following the failed uprising of the **Soldiers of Heaven** (*jund al-samāʾ*):[38] a dubious Twelver Shiʿi apocalyptic cult headed by this Ḍīʾā ʿAbdu'l-Zahrā al-Kāẓim to which Aḥmad Ismāʿīl is claimed to have been a member

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(allegations abound inside Iraq itself and elsewhere that the **Soldiers of Heaven** and its membership where all operatives of a joint Saudi-American intelligence **psyop** to disrupt the Iraqi Shiʿi community and its leadership during that specific period of the post-Saddam era at the height of the American occupation).

Be that as it may, the al-Nuʿmānī *ḥadīth* has no corroboration whatsoever in the four canonical books of Shiʿi *ḥadīth* or in the earlier Twelver sources.[39] The controversial phrase, *al-mustaḥfaẓ min āl-i-Muḥammad* (the entrusted/preserved one of the Family of Muḥammad), is used by supporters of this pro-Yamānī trend to signify their claims regarding a figure other than the Twelfth Imām, who receives the will (*waṣīya*), which contradicts the traditional Imāmī understanding. Yet the term *mustaḥfaẓ* distinctly evokes precisely the kind of epithets used by the proto-Fāṭimid Ismaʿīlīs claiming the imāmate in the line of Ismaʿīl ibn al-Jaʿfar *al-mubārak*[40] (who predeceased his father, the 6th Imām). In the classical Imāmī texts, the more frequent terms are *al-ḥujja*, 'the Proof', or even *al-makhzūn*, 'the Reserved One', whenever describing the Hidden Imām. Therefore, the use of *mustaḥfaẓ* is quite unusual and loaded, and to us obviously has a non-Imāmī pedigree and source. Furthermore, the term *mahdī* itself in Imāmī Shiʿi usage in all ages has specifically and exclusively referred to the **Twelfth Imām**, Muḥammad ibn al-Ḥasan al-ʿAskarī (ع), whose *archetypal* 'return' the Primal Point unequivocally claimed to be. Yet introducing multiple *mahdīs* represents a semantic expansion of the word to mean *successor-guides* - something quite alien to the semantic and doctrinal universe of

classical Imāmism, but which is not so alien to either the *bāṭinī* or even some Sufi universes.[41]

That said, the doctrine of Twelve Imāms is the cornerstone of orthodox Twelver dogma and theology, emphasized by all the early authorities such as al-Kulaynī (d. 941 CE) in *al-kāfī*, al-Ṣadūq (d. 991 CE) in *al-iʿtiqādāt*, and al-Mufīd (d. 1022 CE) and his student al-Sharīf al-Murtaḍā (d. 1044 CE), etc. These figures hold that the Imāmate ends with the Twelfth Imām, and that no divinely appointed successor arises after Him. To posit further *mahdīs* effectively dismantles the finality of this specific framework, and would only work if one subscribed either to some Ismaʿīlī scheme or – more pertinently for our purposes here – to the Bayān which unequivocally holds the entire exoteric dispensation of Islam to have been abrogated (particularly as of 1848 CE) with the Manifestation of the Primal Point (and particularly as of 1847-8 CE with the revelation of the two Bayāns and the **Conference of Badasht**).

However, this pro-Yamānī perspective quixotically introduces a succession beyond the Hidden Imām (whilst somehow still nominally wanting to remain within the fold of *Islamicity*) without even addressing the question of the *qīyāma* (Resurrection) itself. **AROPL** and **Abū'l-Kāẓib** generally equivocate on whether they consider the exoteric Islamic dispensation to be *tout court* abrogated or not - sometimes talking as if it is while otherwise pretending to subscribe to a nominal Islamic framework and/or identity - like we Bayānīs consider it abrogated given the

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Bayān's gloss on what the *qīyāma* (Resurrection) even means. Nor do they explain the fate of Muḥammad ibn al-Ḥasan al-ʿAskarī (ع) as the Hidden Imām: did He die a natural death and only *archetypally* 'return' as we Bayānīs hold - or what?

Now, given the early Fāṭimid Ismaʿīlī subtext to the *ḥadīth* of the twelve *mahdī*s that we just broached above, there is even possibly a slightly older pedigree to it than even the Fāṭimids; and that is, the Qarmaṭian-Seveners (a rival of the Fāṭimid Ismaʿīlīs)[42] that established their state in eastern Arabia only a decade before the Fāṭimids first established theirs in North Africa. Briefly, the Qarmaṭians believed that Muḥammad ibn al-Ismaʿīl *al-maktūm* (d. 813 CE)[43] – namely, the son of Ismaʿīl ibn al-Jaʿfar *al-mubārak* mentioned above (his claimed successor and acclaimed Qāʾim of this specific schismatic branch of Ismaʿīlism) – had abolished the *sharīʿa* and laws of Islam and had specifically appointed twelve (12) *khulafāʾ* (vicegerents) or *lawāḥiq* (successors) to succeed him. These twelve (12) individuals were taken by the Qarmaṭians as those specific post-Muḥammad ibn Ismāʿīl infallible deputies who were connected to the cycle of concealment (*satr*), functioning as veiled guides ruling over the Qarmaṭian *ecclesia*, until the return of Muḥammad ibn al-Ismaʿīl as the Qāʾim and **Seventh** (**7th**) ***Nāṭiq*** (speaker). Within their own ***sevener*** context, this number twelve (12) was also quite heavily pronounced in their doctrine.[44] What is interesting for us - and although he and his dynastic state were later rejected by the Qarmaṭians – is that ʿUbayd'ullāh al-Mahdī Billāh had specifically claimed to be the

twelfth (**12th**) amongst these successors of Muḥammad ibn al-Ismaʿīl, a claim which was a bases to his larger claim of being the *mahdī.*

We mention all of this because the historical and textual contexts to these specific *ḥadīth* texts used by the contemporary al-Yamānī movement to legitimize themselves were obviously in their origin spawns of movements that were clearly not Twelver Imāmī. Moreover, their historicization and proper contextualization then makes of the narratives around these specific three *ḥadīth* texts revolve around events that had already in some fashion transpired over one-thousand (**1000**) years previously within the sectarian milieu of that period, regardless of the fact that the narratives in themselves were later quite obviously appropriated by the Twelver Imāmīs, reworked, reworded and so rebranded for their own purposes in sources such as al-Nuʿmānī's *al-ghayba*. In other words, with the specific texts in question we are dealing with an extremely quixotic Wittgensteinian language game unfolding among a highly charged political and sectarian milieu of the late Umayyad and early ʿAbbasid periods: precisely the period when the *routinization of charisma* set in Islam and, as we contend, Islam as a tradition was formed in all of its main branches with those specific doctrinal features of orthodoxy that we have come to know them by today.

Finally here, Aḥmad Ismāʿīl al-Kātib al-Yamānī and his various followers and offshoots like **AROPL** all explicitly build the first part of their legitimacy claims precisely upon this very problematic al-Nuʿmānī narration (and the two following it

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that we cited) without explaining the fate of Muḥammad ibn al-Ḥasan al-ʿAskarī (ع) Himself; this, whilst attempting to have their proverbial cake and eat it too. They argue that the Hidden Imām appointed twelve *mahdīs* after Himself - without indicating whether an Appearance (*ẓuhūr*) actually occurred to initiate this *post-apocalyptic* process - and that Aḥmad al-Yamānī is the first among them with **Abū'l-Kāẓib** being the second. They interpret the *one whose name is like mine and the name of my father*...as referring to Aḥmad Ismāʿīl himself. Besides being explicitly rejected by mainstream Shiʿi scholarship (whilst usually labelled as *heretical*), it also makes little sense in the broader scheme of things – and within the historical and textual context of such specific doctrines and the subculture which embodies it specifically - never mind the historical problems of textuality and historicity we pointed out above. Yet these three specific narrations (and especially the first) have been publicly weaponized by these cultists to undermine the contemporary Shiʿi world as well as anyone else who questions them, which is among the reasons why many believe **AROLP** to be a front for Western intelligence agencies and their activities - and so therefore a **psyop**. But the preceding discussion should prove to any objective observer that **Abū'l-Kāẓib**'s outrageous claim that his name is mentioned in the **last will and testament** of the Prophet Muḥammad (ص) to be complete nonsense.[45]

Wake up!

The Scroll of the Spurious Twelve

*Three **ḥadīth**s, born of sectarian haze,*

Crept into books in post-occulted days!

From Ismaʿīlī hands they came,

Yet in Twelver robes they took new name!

Al-Nuʿmānī wrote, but whence the line?

Through names obscure in isnād's spine!

From Bazūfarī down it winds,

Through veils of men no scholar finds!

It tells of Twelve Imāms we know -

But adds twelve more who rise and go!

With "Aḥmad" first, the tale proceeds,

To prop up long-gone creeds!

Wake up!

***Al-Mustaḥfaẓ**, a loaded word,*

By early Fāṭimīs once heard!

Yet now al-Yamānī takes the name,

And grafts himself into the frame!

He claims the scroll, the will, the light -

Yet leaves the Hidden Imām from sight!

*No **ẓuhūr** marks this strange event,*

Just myths the cultists reinvent!

Their logic cracks, their roots unclear,

No scholar holds their claims sincere!

*The **Bayān** has more ground than they,*

Yet even that they twist away!

Wake up!

The Qarmaṭīs, long before,

Had twelve who ruled in ***satr****'s lore!*

And ʿUbayd'ullāh once claimed the role

Of twelfth from Ismaʿīl's scroll!

So now, with ***psyops*** *in their wake,*

These modern frauds the crescent break!

And all their myths, when brought to test,

Fall dead beneath the truth confessed!

3: Concerning those principles that make the Aḥmadist-Yamānī cult of the *Black Banners* appear as complete frauds

Now, let us take this third section by establishing a few principles that guide us. First, scriptural prophecies can never be relied upon in their literal wording for those who seek the Truth; and those who take scriptural prophecies literally have no gnosis (*maʿrifa*) or any genuine knowledge (*ʿilm*) of God, for they merely follow verbatim,

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and without clear reflection, only upon what others before them have said such that these scriptural prophecies become nothing more than *hand-me-down* idols and compound veils for them. Moreover, and as we have asserted elsewhere, the scriptural prophecies of abrogated dispensations – such as Judaism or Christianity – have absolutely no relevance to the events of subsequent ones; meaning, all of those prophecies in the Bible – especially those in the New Testament – were only relevant insofar as they were prophecies regarding the Manifestation of Muḥammad (ص), the Messenger of God, as the **Second Coming of Christ** and not regarding what came or will come after Him such that only the **Qurʾān** and the veracious prophecies of the Infallibles (ع) hold relevance and are the benchmarks in that context, and neither the Old or New testaments.[46] Just as, from our point of view, only the Bayān – meaning, the totality of the writings of the Primal Point and Ṣubḥ-i-Azal – are the divine benchmark for the age to follow since from our point of view all of the prophecies of the **Qurʾān** together with the veracious sayings of the Infallibles (ع) have already been fulfilled by the Manifestation of the Bayān, given that the dispensation of the **Criterion** (*furqān*)[47] itself has already been abrogated by the Bayān together with the previous epicycle (*kawr*) of the Adamic Prophets to which Muḥammad (ص), the Messenger of God, acted as final prophet.

In other words, and from our perspective, the Primal Point was indeed the **Seventh Nāṭiq** (speaker) and we, for our part, are the **Eighth** and the second

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Manifestation (*ẓuhūr*) within the greater epicycle (*kawr*) of the Bayān that will span seven thousand (**7000**) years with the Manifestation of innumerable points (*nuqāṭ*) and mirrors (*marāyā*)[48] who will follow in the future after us. At the moment, acknowledged or not, the world is situated within the cycle (*dawr*) of **Light** (*nūr*) that will last for another two-hundred and eighty-three (**283**) spatiotemporal years from this writing until the Manifestation of ***She whom God shall make Manifest*** Who will abrogate it and usher in a new cycle (*dawr*) within the greater epicycle (*kawr*) of the Bayān. As such, the transubstantial motion (*ḥaraka jawharīya*) of the spirit of the world is at this very moment - and unto its culmination in the three-hundred and third (**303rd**) year of the **NUR** – is inexorably moving towards that Divine Manifestation which will be greater than anything that has ever been seen or witnessed before it: a point the Aḥmadist-Yamānī doctrine of the imposter and his mentor do not allow; that is, a female **Speaker** (*nāṭiq*), **Manifestation** (*maẓhar*), *Imām* or *christ* – the **Imām-Creatrix** (majestic be Her sophianity and granderous be Her cosmocration) to Whom we all prostrate!

But even with that said, let us assert that reliance on the literal wording of scriptural prophecies is the veritable mental plague of the exoteric Abrahamic creeds, revealing a straitjacketed mentality denuded of any true knowledge and so a mentality much lower than that of any four-legged beast. Rather, to establish our second principle, scriptural prophecies must be taken as analogical symbols that occur in their inner realities and true animating dimensions upon a completely

different plane altogether than the spatiotemporal physical one – and that is on the plane *where bodies are spiritualized and spirits corporealized*[49]- because such scriptural prophecies in their analogical symbolization reveal to the wayfarer the noetic realities of their own soul - whether individually or collectively located - and seldom if ever the literal unfolding of history itself. In other words, the historicity to any scriptural prophecy is both located *in illo tempore*[50] as well as *already-always*, and so it is in its reality *hierohistorical* and not literal. This is because such analogical symbols are by their very nature initiatic and so are intended to orient a given subject to a much higher reality of understanding such that those who do not hold those keys of initiation to their true meanings have no real knowledge of what these symbols actually convey or are intended to mean - and so they are only, at best, guessing; or, at worst, they are totally misled while misleading others: *And if you were to obey most of those upon the earth they will lead you astray from the Path of God; for they follow only their own conjecture and are merely guessing!*[51]

Moreover - and as for the following principles - in any given authentic Shiʿi theological or metaphysical context - whether it be orthodox or heterodox - the doctrine of *al-badāʾ* (the alteration of divine plans)[52] is at all times operative such that even analogical symbols cannot be fully gleaned by a given wayfarer without recourse to it (i.e. *al-badāʾ*).[53] Nor, for that matter, can *al-badāʾ* itself be properly grasped without recourse to the ontological causality that undergirds it: *viz*., the **Divine Will** (*mashīʾā*), the **Divine Volition** (*irāda*), the **Divine Determination** (*qadar*),

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the **Divine Authorization** (*qaḍāʾ*), the **Divine Realization** (*imḍāʾ*), the **Appointed Time** (*ajal*) and the **Book/Decree** (*kitāb*), which is to say the **seven creative attributive imprints** (*khiṣāl sabʿ*) that themselves occur within the **Power** (*qudra*) of the **Divine Knowledge** (*ʿilm*) which, for their part, describe the initial unfolding of the unknowable **Essence** (*al-dhāt*) of the Divinity as the **Hidden Treasure** seeking to be known.

Here we will add even further layers to the proper apprehension of these matters, and say that neither can the **seven creative attributive imprints** be properly comprehended by a given wayfarer without recourse to the theophanic sequences of the ***ḥadīth al-ḥaqīqa***,[54] which inform a proper understanding to the unfolding of all of the above. Nor, for that matter, can the truths behind the ***ḥadīth al-ḥaqīqa*** itself be realized without recourse to the calligram of the **Greatest Name**; and the **Greatest Name** only gives out its secrets to those who have fully realized the mysteries behind the **Theophanic Praise of Fāṭima** (*tasbīḥ al-fāṭima*)[55] together with the **Six Names** (*asmāʾ sitta*)[56] and that which relates to the **Unicity of the Divine Essence** (*tawhīd al-dhāt*), then the **Unicity of the Divine Names and Attributes** (*tawhīd al-asmāʾ wa'l-ṣifāt*), then the **Unicity of the Divine Actions** (*tawhīd al-afʿʿāl*), and the **Unicity of worship** (*tawhīd al-ʿibāda*). And everything stated above occurs between the *already-always* occurring dialectic of the two clefts of negation (*nafy*) and Affirmation (*ithbāt*), which is to say non-existence (*ʿadam*) and existence (*wujūd*); or, if you like, fire (*nār*) and Light (*nūr*).

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So understand this, because this is a meaning to what the Infallible (ع) says when He states (high be His locution):

> *The doers are doomed except for the worshippers! The worshippers are doomed except for the knowers! The knowers are doomed except for the truthful! The truthful are doomed except for the sincere! The sincere are doomed except for the God-fearing/God-conscious! The God-fearing/God-conscious are doomed except for the certain! And verily, those possessed of certainty are upon a mighty, upright character!*[57]

Plagiarism and its completely dumbed down regurgitation is not upright character. Furthermore, nowhere in the writings or the published words of the imposter - nor, for that matter, in that of his purported imposter teacher either - can any such insights as detailed above by us be remotely observed or detected, proving thereby to any fair-minded person that neither of these two men have ever possessed any gnosis (*maʿrifa*) nor any proper inner knowledge (*ʿilm*) of the very Shiʿite corpus of prophecies that they have otherwise claimed to be the fulfillment of - and so, given this, obviously neither of them are amongst those *firmly rooted in knowledge* (*rāsikhūn fī'l-ʿilm*).[58]

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And so then, what good is an '*Imām*' or '*mahdī*' without it, especially as neither of them can even produce verses like the verses of the **Qurʾān** as the Primal Point did, as Ṣubḥ-i-Azal did, and as I have? Merely making a claim – even when supported by a handful of others - whilst appealing to the most base, superficial, literalist and lowest denominator of things (and within the overall packaging of a confused, new agey Neo-Gnostic *mish-mash*) does not a '*mahdī*', '*Imām*', prophet, saint, or messiah make! Literalist, exoteric *ḥadīthist* gobbledygook is no substitute for a proper theological doctrine, a robust metaphysics or a vigrous esotericism[59] – let alone a credible hermenuetics worthy of the name - other than to expose you as an amateur player of a transparent Wittgensteinian language-game and so a worshipper of the **Golden Calf** that is your own base ego affirming the unity of the nothingness (*ʿadamīya*) that is your own completely lost and deluded self, O **Abū'l-Kāẓib**![60]

Disclose the depths of the mysteries unlike what we have ever seen or heard before! Tell us about the Reality of God and the mysteries of Being at a level of profundity unlike what we have ever known before! Lift the veils over what we have not even recognized before, but do not merely repackage what others have said and detailed far, far better than you have before and then expect your claim to be taken seriously by the true gnostics in God and sincere wayfarers towards It, O **Abū'l-Kāẓib**! The Primal Point's public debut was His Commentary on the **Sūrah of Joseph**, the **Peerless Names** (*qayyūm al-asmāʾ*), a veritable new **Qurʾān** that stunned the world and made the backbone of the combined assembly of the Sunnī and Shiʿi

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ecclesiastical establishment quake in mortal fear against its Author - and in a rare, combined show of solidarity via a joint Sunnī-Shiʿi *fatwa* against Him, no less.[61] O **Abū'l-Kāẓib**, as we said before, the totality of your worthless writings and public pronouncements – never mind that of your absent mentor – do not equal in quality, depth or worth a single letter of the ***qayyūm al-asmā'***! If you believe otherwise, then we make the exact same challenge to you and your absent teacher that the **Qur'ān** makes to its detractors: *produce a single verse like unto it!* [62]

This is because your so-called spirituality and overall message as it stands is extremely shallow and third-rate; and all that you have done is to have taken elements of Gnosticism and white-washed it, then layered that upon a predictable New Age and conspiratorial template whilst taking aspects of Nuṣayrism[63] that you have completely disfigured and dumbed down – not to mention ideas you have literally plagiarized from me - and projected that onto your extremely superficial Twelver Imāmī narrative - much of which does not even make any sense! As bad as he was, Osho had more depth, creativity and spiritual credibility than you do – which, bottom line, is what you are really trying to frame yourself as: an Islamic Shiʿi 'Osho'![64] You are pathetic - or, maybe you yourself are a victim of **MKULTRA**![65]

Your gratingly monotone, robotic voice seems to suggest it. And as for that sour, arrogant look you always bear on your face in every photograph and public appearance: it does not endear you to anyone; rather, the opposite, proving thereby no trace of holiness to be upon you. Instead, you reveal your duplicity, haughtiness,

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conceit and criminality. And one of your eyes always seems to be bigger than the other, showing you as a fiend and gangster. Someone said to us just recently that your mannerisms and dress reminds them of a derelict who used to sell cannabis out of the back of a van from around the corner from them. Indeed, you look like a thug because you are a thug and gangster much like Habāʾ was – never mind that you are repeating (without probably even realizing it) exactly what Habāʾ did, since you have rivals in the 'white banners' denouncing you, saying that you have even betrayed Aḥmad al-Ḥasan and his original movement even though you claim him as your predecessor. Truly, literally everything about you reveals you as an utter crook and scoundrel, and so your god is a god created in your own warped belief and thus a figment of your own deluded and thoroughly misguided imagination – and not the **True Living God**! Do you not have any shame, you deranged madman?

And, moreover, what is with you and your cult and your donning of the color black as your apparel of group identity? Despite what the accursed turbans of the seminary (*ḥawza*) and their blind followers do - and have done for centuries - there are clear, unequivocal *ḥadīth* by the Infallibles (ع) saying that they detest that color and its donning as apparel. To wit,

> Imam ʿAlī (upon Him be peace) said, as He taught His companions: *Do not wear black, for it is the apparel of Pharaoh!*[66]

Wake up!

1. A group of our companions, from Aḥmad ibn Abī ʿAbdillāh, from one of his companions, who raised it [to the Imām], said:

The Messenger of God (peace and blessings be upon Him and His family) disliked wearing black - except in three things: the leather socks (khuff), the turban, and the cloak.

2. Abū ʿAlī al-Ashʿarī, from one of his companions, from Muḥammad ibn Sinān, from Ḥudhayfah ibn Manṣūr, said:

I was with Abū ʿAbdillāh (peace be upon Him) in al-Ḥīrah when the messenger of Abū Jaʿfar the Caliph came to invite Him. So He [the Imām] called for a rain-cloak (mimṭar), one side of which was black and the other white. He wore it, then Abū ʿAbdillāh (peace be upon Him) said: "Indeed, I wear it while knowing that it is the clothing of the people of the fire."[67]

In your purported claim to be re-establishing pristine Shiʿism, obviously you didn't get the memo, O **Abū'l-Kāẓib**! In that specific regard, instead – and diametrically opposite to what the Bayān explicitly did - you have chosen to continue in the same caricature and charade that the mullāhs of the seminary did. Perhaps this is because you are ultimately woven from the same malevolent cloth as they are. Your anti-democratic authoritarianism seems to prove it, hence your love for that color of clothing reserved for the people of hellfire and your identification with it! The 'black banners' indeed: the color of the banner of the people of the fire!

Wake up!

Of Light Against the Fraud and the Deceit

Leave prophecy to the Soul of Grace –

What fraud deserves that sacred place?

The Signs are not in texts nor face,

Nor letters void of inner space!

For being is naught but passing trace –

And Light alone defines the race!

The books of old, their destined case:

Revoked, surpassed by Bayān's pace!

And black is not a prophet's dress –

But Pharaoh's robe of haughty base!

And none who say "I am" possess

Wake up!

The Light they falsely dare to chase!

Did I not say, "I am the Bayān,"

The Word enthroned, the hidden Base?

That is the line between disgrace

And One who walks in Light's embrace!

4 : Concerning the epithet *Yamānī* in Imāmī eschatology and its fulfillment in the Manifestation of the Bayān

We will first address this next point from our own larger Bayānī perspective before completely deconstructing it from a historical one. So let us begin this section now by quoting a germane point from the earliest history of Bābism, which is to say, Ḥājjī Mīrzā Jānī Kāshānī's (d. 1852 CE) *kitāb-i-nuqṭat'ul-kāf* (**The Book of the Point of the Letter K**), where he says:

> ...As for the **Yamānī standard**, what is meant by it is His Eminence the Remembrance [meaning, the Primal Point, the Bāb]; and the Ḥusaynī

> standard, which is the most distinct of them all, refers to Muḥammad ibn al-Ḥasan [the **Twelfth Imām**] (upon Him be peace) - and this is the standard of His Holiness Quddūs [i.e. the 18th Letter of the Living]! And the **Khurasāni** standard refers to the standard of His Eminence the Master of Martyrs (peace be upon Him), Who arose from Khurasān, and was the Bāb [gate] of His Eminence, the Remembrance [that is, Mullā Ḥusayn Bushrūʾī]. And the Ṭāliqānī standard, about which it is said that it shall appear from the depths of Ṭāliqān, refers to Her Eminence Ṭāhirih [Qurrat'ul-ʿAyn], whose father was of Ṭāliqānī origin. And the **Sufyāni** standard refers to Nāṣir al-Dīn Shāh...[68]

Now, the famous *ḥadīth* of the **Yamānī** attributed Muḥammad al-Bāqir (ع) itself states:

> The emergence of the **Sufyānī**, the **Yamānī**, and the **Khurāsānī** shall occur in one year, in one month, on one day. Like the order of beads in a string, one following another - then hardship shall come from every direction. Woe unto him who opposes them![69]

Wake up!

If the emergence of the **Sufyānī**, the **Yamānī**, and the **Khurāsānī** was to have occurred in a single year, in a single month and on a single day then that year was **1848 CE** when Nāṣir al-Dīn Shāh Qājār (d. 1896 CE) ascended to the Peacock Throne of Iran following the death of his father Muḥammad Shāh Qājār in early September of that year. According to some accounts, it took the new Shāh almost a month to travel from Tabriz to Tehran.[70] During the course of that specific month, the Bābīs under the leadership of Mullā Ḥusayn Bushrūʾī (d. 1849 CE), the Bāb's first Letter of the Living, fought their way *en route* from Mashhad in Khurāsān - where they had just been expelled due to their activities – to Māzandarān where they would be met on the way by Quddūs and His partisans as they all together made their way to the Shrine Fortress of Shaykh Ṭabarsī in contemporary Qāʾim-shahr, Iran.

During most of that time, and until the formal hostilities between them and Qājār government forces broke out in earnest, there is evidence that the Primal Point, the **Yamānī**, was in regular contact through Bābī couriers[71] from Chihrīq in Azerbaijan (where He was imprisoned at the time) with His two leading disciples in Khurāsān and Māzandarān: Mullā Ḥusayn, the **Khurāsānī**, and Quddūs, **the Ḥusayni**.[72] And if we wish to mark a single day, then this can be made the **10th of October 1848 CE (12th of Dhu'l-Qaʿda 1264 AH)**, the day when the Bābīs entered the shrine fortress as precisely three-hundred and fourteen (**314**) individuals: *viz.*, the Twelfth Imām *qua* Quddūs[73] and His three-hundred and thirteen (**313**) partisans.[74] The hardships encountered by the Bābīs at the Shrine Fortress of Shaykh Ṭabarsī are

well known, and recounted by multiple sources,[75] with the finale of their hardships culminating in first betrayal by the government forces besieging them (after offering them amnesty by deceitfully swearing upon the **Qurʾān** following a stalemate in the fighting) and then a complete massacre of what remained of them at its conclusion when they left the fort, thereby ticking every last box to the prophecy.

Given their publicized history, and even with the most possibly tortured metaphoric interpretation they can muster, no such thing has ever occurred for the Aḥmadist-Yamānī cult at any time. Therefore, in the face of this, they cannot just pick, choose, and cherry-pick which *ḥadīth* they will interpret as a literal fulfillment of their claims and which they are to interpret symbolically (or even metaphorically) when the literal wording does not completely match or align with their claims. But their insistence regarding a literal reading of the dubious twelve (12) ***mahdīs*** *ḥadīth* has effectively shut the door by their own hands to any possibility of a figurative interpretation of this *ḥadīth* of the **Yamānī** either. **QED.**

We mention this to underscore the fact that from the archetypal level of the interiorities (i.e. the *bāṭin*), as far as we are concerned, these *event archetypes* have already transpired and so have already been fulfilled in the horizon of their spatiotemporal terrestrial actualization long before Aḥmad al-Ḥasan ever even conceived of putting forth a claim of his own; and since based on the principle that nothing ever steps into the same river twice, given that '*each day It is upon some new*

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task' (**Qur'ān 55:29**), these specific *event archetypes* do not repeat themselves again. In other words, as far as the Bayān is concerned, the emergence of the **Sufyānī**, the **Yamānī**, and the **Khurāsānī** has already occurred at the inception of the Manifestation of the Bayān, and during 1848 CE specifically, and so the matter is, proverbially speaking, already done and dusted, as it were: sealed and closed. Thus, mere copy-cattery does not any eschatological fulfillment make!

This in itself proves Aḥmad al-Ḥasan to be a very bad imitator of *event archetypes* that have already transpired - and so by explicit imputation a fraud. Moreover, the very scheme of the **Yamānī** does not even work for the greater Aḥmadist-Yamānī cult, since it is primarily a Twelver Imāmī scheme appearing in the Twelver Imāmī corpus of *ḥadīth*. Yet just like the Bahā'īs and Nuṣayrīs, the Aḥmadist-Yamānī cult repudiate the veracity of the four gates or deputies (*sufarā*) to the Hidden Imām, which the Bayān like all other Imāmī Twelvers accept as true and veracious wherein the four deputies, the **Fourteen Infallibles** (ع) and God together constitute the **Pleroma of the Nineteen** (**19**) as the First Unity (*wāḥid al-awwal*): a scheme reflected in each of the nineteen (**19**) letters of the *bismillāh*. But the rejection of the four *sufarā* by these idiotic cultists by definition then invalidates the very scheme by which they are trying to claim Aḥmad al-Ḥasan as being the **Yamānī**, because much of the specific, credible early generation of Twelver Imāmī *ḥadīth* transmission is occurring via individuals with some kind of reliable connection to one, the other, or all four of these four *sufarā*. So if these *sufarā* are being dismissed

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then those individuals transmitting through those network of individuals transmitting via connection with them should also be dismissed (which is what the Nuṣayrīs, to the credit of their intellectual consistency, actually do), and that means that those very *ḥadīth* claimed by the Aḥmadist-Yamānī cultists in the Twelver Imāmī *ḥadīth* corpora as validating them must also be dismissed. **QED.**

But to their discredit, these Aḥmadist-Yamānī cultists do not see matters in such consistent ways – if they have even considered the matter in such straightforward critical terms at all.

Earlier during 1844 CE/1260 AH, and in the seventeenth (**17th**) verse of the **Sūrah of the Remembrance** (***al-dhikr***) (**108**) of the ***qayyūm al-asmā'***, when speaking of Himself in the third person, the Primal Point declares (high be His locution):

> And He is the Truth: the Talismanic-Temple (*haykal*) of the **Yamānī**, within the **Seventy** - being the Two Paths[76] - in Truth, mentioned around the Fire [of Truth] - so that the believers may be, in that Book, by the Name of the Truth, upon the Truth, remembered!

This clearly demonstrates that the epithet **Yamānī** was already claimed by the Primal Point, the Bāb (upon Him be the Light of lights), during the very first year of His Manifestation in 1844 CE/1260 AH long before Aḥmad al-Ḥasan was even a gleam

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in the eye of any of his ancestors. Moreover, in the ***qayyūm al-asmāʾ***, as mentioned, the Primal Point equivocally claimed to be the gate (*bāb*) and envoy (*safīr*) of the Twelfth Hidden Imām – although what He really meant by the Twelfth Hidden Imām was His own higher, divine consciousness as in the Akbarian Sufi contextualization of the relationship of the archangel Gabriel to Muḥammad (ص), which was also an indication of the Prophet's own higher, celestial consciousness - just as Aḥmad al-Ḥasan was to make the exact same claim over one-hundred and sixty-three (**163**) years later - but without possessing the kind of literary flare and vibrant otherworldly talent that the Primal Point possessed when making it. Perhaps this is due to the fact that some claim Aḥmad al-Ḥasan to have spent time with the Kirmānī Shaykhīs who were headquartered in Baṣra as of the early 1980s when they were run out of Iran by the Khomenists. This in itself should likewise prove to the discerning that both the master and the disciple - Aḥmad al-Ḥasan and **Abū'l-Kāẓib** - have been low-flier copycats of the Primal Point the whole time, especially as it was the Primal Point Who first made the overt connection between the eschatological figure of the **Yamānī** of the *ḥadīth* literature we cited above with the Qāʾim and Mahdī .

In the verse quoted above, the *two paths* are the paths of esotericism (*bāṭin*) and exotericism (*ẓāhir*) respectively with the seventy (**70**) representing **1.** the letter **ʿayn** (ع) - which is the first letter of ʿAlī (علي) – and **2.** the numerical value of *lahu* (لَهُ), 'to Him' multiplied by two (**2**) – i.e. **35x2** – indicating that the corresponding paths of *esotericism* and *exotericism* belong to Him such that here the Primal Point is

cryptically claiming to be the master of both, and so the recipient of Divine Revelation from God (*tanzīl*) as well as the possessor of its inner dimension and interpretation (*tawīl*) within both the simultaneous functions of messengerhood (*risāla*) as well as providential guidance (*wilāya*). And *that Book* refers to the Well-Preserved Tablet (*al-lawḥ al-maḥfūẓ*), so understand!

Be that as it may, such is the esoteric and archetypal aspect to this question from the Bayānī perspective. The exoteric and historical critical dimension to it is far more convoluted and, dare one say, far more interesting. It is how our Spanish ***ghālī*** friend very credibly framed and contextualized the matter recently wherein it is becoming increasingly clear that the narratives surrounding these three eschatological figures are rooted not in Shiʿi origins at all, but rather in ʿAbbasid era political propaganda and myth-making by its entrenched Sunnī establishment. These characters of **Sufyānī**, the **Yamānī** and the **Khurāsānī** were not deemed merely symbolic or eschatological figures of the apocalyptic future. Instead they represented actual historical figures during the formative period of the ʿAbbasid caliphate. In such a context, the **Sufyānī** is a figure opposed to the ʿAbbasids, identified with those seeking to revive Umayyad rule and challenge the ʿAbbasids. The **Khurāsānī**, on the other hand, represents the archetype of the pro-ʿAbbasid loyalist, rising to their defence, with the **Yamānī** being an allied force helping and reinforcing them from the southern Arabian Peninsula.

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During that time, the Infallibles (ع) where operating under intense duress and persecution from the ʿAbbasid establishment, and so they strategically adopted aspects of these very same narratives manufactured by the ʿAbbasid Sunnī establishment under the framework of the exercise of the discipline of the arcane/dissimulation (*taqīya*), in the process re-configuring all elements to such narratives in order to conceal their real views and intentions whilst attempting to navigate the hostile political environment of the time. In other words, the **Sufyānī**, the **Yamānī** and the **Khurāsānī** were actually re-configured as codes by Them, whose actual meaning and intentions would have only been known to their immediate disciples. Yet as various factions sought to legitimize their claims, titles such as **Sufyānī** or **Khurāsānī** became popularized in Shiʿism, inspiring rebellions and counter-propaganda.

Moreover, as the Umayyads repeatedly failed to overthrow the ʿAbbasids, they themselves began manufacturing *ḥadīth* narratives that framed the **Sufyānī** as a messianic figure, framing him as their 'Awaited **Sufyānī**' in a direct counter-narrative to the then heavily ʿAbbasid sponsored concept of the 'Awaited **Mahdī**'. Needless to say that both dynasties seriously contributed to the active manufacturing of eschatological narratives, *ḥadīth* and traditions surrounding such figures, through which they embedded them into the then developing Islamic eschatological-apocalyptic discursive strata of the time that was later made mainstream and enshrined as exoteric orthodox belief *ex post facto*.[77] As such, over

time such historical identities evolved and were made into *end-time* figures projected into the apocalyptic future who were then featured heavily in both Sunnī and Shiʿi *ḥadīth* accounts of the *qīyāma*.[78]

The overall discussion above should highlight to the discerning how thin the ice actually is upon which the Aḥmadist-Yamānī cultists walk over this entire question of the **Yamānī**. To us, the esoteric gloss the Bayān offers around this overall question in no wise contradicts the historical deconstruction of it we have just offered because an archetype can be true at the level of meanings while its literal, historical manifestation can be false for the reasons provided and similar. But as evidenced from their published literature and overall online content, the Aḥmadist-Yamānī cultists do not think or comprehend matters in such sophisticated, finessed or nuanced ways, given that in their New Age superficialism (with its juvenile conspirological thinking) they share quite a bit in common with the straitjacketed mentality of the worse kinds of fanatical religious exotericists out there - and that is because for all their pretensions to the contrary, they are not genuine gnostics by any benchmark (a feature of the spirituality wrecking-machine that is the New Age and its assorted spawns). However, remedies do exist for those of them who genuinely wish to take a step beyond such potentially fatal tomfoolery. But first they need to completely break with **Abū'l-Kāẓib** and his stupid, black-beanie Aḥmadist-Yamānī cult.

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The Sealed Yamānī

The Bayān arose in unveiled Light,

Its truth dispels the blindest night!

The ***Sufyānī, Yamānī*** *too,*

And ***Khurāsānī*** *bold and true,*

All came in the year of Bāb's ascent,

When heaven's signs to earth were sent!

Three hundred, thirteen, with their guide,

Quddūs at front, in fearless stride!

The Bāb had named Himself the flame,

Yamānī was His rightful Name!

Ṭāhirih stood, a shining sign,

Of Ṭāliqān's exalted line!

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But Aḥmad's claim is vain and weak,

A mimic of the truths we seek!

He breaks the gates the Shīʿa hold,

Then calls himself the Lion bold?

His tales are stitched from ʿAbbasid threads,

From propaganda long since dead!

He walks on myths, he strays in lies,

No light shines out his cloudy skies!

The Bāb fulfilled what they await -

*As the **Yamānī** He sealed that Gate!*

5: A Repudiation of Abū'l-Kāẓib's theocracy and his so-called Divine Just State

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We shall begin this final section of critique by first citing the **fifteenth** (**15th**) **commandment** of the **Nineteen Commandments**, which is also the **15th Gate of the Fourteenth Unity of the Bayān** completed by us, which is governed by the Name 'the Divine Gatherer' (*al-wāsiq*):[79]

> *You shall not found any more governments and states in My Name oppressing in My name for political purposes of worldly and material gain; for what need have I, or have I ever had, for your ephemeral governments and statecraft which always eventually pass into dust?* ***I Am that I Am*** *and no government or political agenda can ever encompass My vastness, nor is there any need to, for I am existent in all things, present in all forms of belief, including even within the blindness of atheism! Split a piece of wood and I Am there; lift up the rock and you shall finding Me Standing, and I do whatever I Will to do regardless of what those with theocratic or authoritarian pretensions illegitimately seek to do in My Name! Therefore, know, that any group or persons wishing to establish a theocracy or any form of authoritarian polity are seeking one after their own selfish and base desires to control and oppress others by the vain delusions borne of their own fear, their own personal psychological and spiritual contamination, and so by their limited and false imaginings! Seek, however, to found instead an eco-socialist universal theophanocracy of light (the rule of the*

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theophanies of My Being which you all already-always are) within existing frameworks of secular social-democratic societies whose animating inner working spirit you shall then alchemically and theurgically sacralize, for such is the best and most worthy form of government for you all, guaranteeing your rights, freedoms, welfare and protections, and one truly reflective of the protective freedom of the Spirit itself!

Such is what the **Voice of the True Living God** has proclaimed in this Day as a commandment from the horizons of Its Divine Will as a binding covenant upon Its creation until the **next Resurrection** (*qīyāma*), and not the shameless authoritarian absurdities and unabashed theocratic farcicalities of **Abū'l-Kāẓib** and his criminal Anglo-Zionist puppeteers goading him and promoting him from the background (may the curse of God and all of Its angels be upon him and them for the eternity of all eternities)!

Through us, the **True Living God** seeks to liberate the world with genuine freedom from the shackles of all forms of authoritarian bondage whereas this shameless upstart and false pretender seeks to further enslave it! O, **Abū'l-Kāẓib** – answer! What possible need does the Lord of Being have for fabricated human statecraft when It is *already-always* present in every atom and particle of existence at all times – big or small, and all that is in between – administering every existential

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movement thereby by Its very decree of *'Be, and it is'*? Based on the premises, argumentation and conclusions found throughout your idiotic writings - with its half-digested and psychotic pseudo-political ramblings masked as theories - you will never be able to answer this question because you don't even know the true Nature of God, confusing your own criminal sociopathy and mental illness with the Lord of Being, O you barefaced liar!

So let us examine matters further, and beginning with the first chapter of the recently publicized first chapter to his alarmingly ridiculous **Divine Jurisprudence**.[80] First, we will say here that **Abū'l-Kāẓib**'s joke of a jurisprudence and utter trash of what he claims to be his political theory – whatever he transparently protests otherwise - fully aligns with the views and activities of the malevolent plutocrats, oligarchs and elites throughout the planet who have been attempting to roll back democracy everywhere for decades now and implement thereby a dystopian, techno-feudalist totalitarian nightmare only benefiting themselves and their class of over-privileged social parasites – and this, in itself, should prove to the discerning as to who is really behind **Abū'l-Kāẓib** pulling his strings and promoting his death cult throughout the world, because only they are profiting by this clown's present shenanigans.

If liberalism is the issue, then liberalism has never been compatible with *democracy*-in-itself. In fact, liberalism has always been democracy's bitter antithesis because liberalism's sole aim has always been to protect the exclusive rights of

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propertied classes and the wealthy, and not to either execute or abide by either a broad-based social contract where all are equal before it or to diffuse equality of rights and agency that benefit all citizenry equally. As countless theorists and thinkers have demonstrated time and time again, political liberalism has always resisted and been against all of that, which is why whether in Weimar Germany or America today – and whenever capitalism has entered a crisis – each time political liberalism has given way and facilitated the rise of fascism.

Yet **Abū'l-Kāẓib**'s fallacious reasoning with its false equivalencies of making 'democracy' equivalent to 'liberalism' – like that of the techno-feudalist ruling classes themselves as well as those other anti-democratic demagogues (like Aleksandr Dugin) who they previously promoted – is the basis for his anti-democratic views. Conversely, we say that democracy-*in-itself* bears the stamp of the Almighty's own approval as the most optimum form of polity for its human creation – and history itself bears witness to this against all of those theocrats and authoritarian fascists who have crawled out of their gutter holes in our time attempting to roll it back or eliminate it altogether!

And as for his pathetic **Divine Jurisprudence**: it is from top to bottom totalitarian theocracy cloaked in eschatology wherein **Abū'l-Kāẓib** has constructed a vision of governance based on what he claims is a series of continuous covenants from Adam to himself. Yet this **Divine Jurisprudence** is not jurisprudence in any classical Islamic sense - or any other definition, for that matter. Instead, it is a half-

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baked absolutist political theology wherein complete obedience to **Abū'l-Kāẓib** becomes the sole criterion of salvation, and where any religious rituals, ethics, and beliefs are deemed meaningless unless totally subordinated in political allegiance to his person. The consequence of this is that religion is emptied and thoroughly denuded of all moral or theological substance and reduced to pure theocratic obedience such that *prostration to Adam* becomes mere submission to the cult leader and his whims – or that of his successors. This was the core, fundamental problem with Bahāʾism. Now we have it in a new version on steroids with **AROPL**! What will those hidden **Frankists** [81] engineering this entire spectacle with their made-up *mahdī* think of next? Because what else can we call **AROPL** other than Sabbatian-Frankism[82] under the thin, transparent veil of Islamic Shiʿism.

The central dogma of **Abū'l-Kāẓib**'s pseudo-jurisprudence revolves around the first divine command by God to the angels to prostrate to Adam per **Qurʾān 7:15**, which is held to remain intact as the eternal commandment in every age with the appearance of each prophet-messenger. This is also the case in the Bayān, not to mention most of the *bāṭinī* glosses on these very same verses. However, the opportunistic interpretation offered by **Abū'l-Kāẓib** denudes his own approach from those deeper esoteric layers found within those esoteric glosses in the Bayān and other *bāṭinī* approaches when upholding an *ad hoc* conflation between the *in illo tempore* symbolic command given to the angels at the beginning of time with a binding legal-historical command to humans to recognize and accept the

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Manifestation (*maẓhar*) of the Age whenever He or She should appear amongst them for their benefit.

But - and herein is the rub - **Abū'l-Kāẓib** is no Divine Manifestation (*maẓhar*) – with everything we have stated thus far proving it as an unassailable axiom - such that the implication of his claim that he is the Adam of the age by mere assertion – and so prostration/submission to him is therefore required for salvation – is no more than the self-serving appropriation of such originally esoteric tropes that he has obviously pilfered from the Bayān and *bāṭinism*: dumbed down plagiarist thefts which have now been made to serve a warped postmodern cultist absolutism in this corrupt age of *post-truth* revolving exclusively around himself masquerading as divine principle. Habāʾ perpetrated exactly the same thing vis-à-vis the Bayān over one-hundred and fifty (**150**) years ago – and he possessed far more flair than **Abū'l-Kāẓib** ever will.

Yet without a shadow of a doubt and to a moral certainty, this is all the devil's own ruse; and so, symbolically speaking, **Abū'l-Kāẓib** is Iblīs incarnate attempting to re-enact the quranic narrative of the creation of Adam in an inverted fashion where Iblīs has now donned the mask of Adam within this inverted framework of re-enactment attempting to beguile God and humanity alike by his ruse. And that is all there is to that! What did we just say before about Sabbatian-Frankism? Let the reader deeply reflect. The violent, colonizing European Frankist wishes to eradicate

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Islam – beginning with Twelver Shiʿism – and this is all his subterfuge designed to that very end.

Now, **Abū'l-Kāẓib**'s *universal theology of succession* is a completely fabricated theology of succession wherein – and in quite an unsophisticated and childish way - he concocts an unbroken chain from Adam to Muḥammad to himself. In order to bolster it, he selectively cites texts like the **Book of Genesis**, apocryphal and Gnostic gospels, and al-Nuʿmānī's *kitāb al-ghayba* in order to weave a pseudo-biblical succession myth. But this is not serious jurisprudence. It is a mythopoetic justification for absolute rule by him under the guise of divine continuity. Iran's doctrine of the **Guardian of the Jurisprudent** (*wilāyat al-faqīh*) has enacted exactly the same thing – and with the machinery of state power already behind it – so what is new here?

For example, and rather than properly contextualizing them, a few of the *ḥadīth* he repeatedly cites from *Biḥār al-anwār* out of context in that first chapter of his **Divine Jurisprudence** appear to be specifically used to justify an overt doctrine for the future physical extermination and genocide of contrarians and opponents by **AROPL** at his specific command or that of his successors. In other words, it is openly genocidal against dissenters and grounded in a justification for *eschatological* terror *à la* **Daesh** (ISIS). It is also not defensive in intent, wording or nature like the Bayān is (i.e. *should you be attacked – or if such and such happens - then do* ***x*** *or* ***y***), but explicitly offensive in its motivation from the get-go. This makes a mockery of theodicy and

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the principles of divine justice in both Shiʿism and in broader Islamic thought as well as elsewhere. Law becomes whatever the whim of **Abū'l-Kāẓib** or his successors declare in the moment while he himself claims to be above it and not bound to any of his own legal pronouncements or prescriptions. This is not jurisprudence. It is pure personalist despotism.

And besides, what good is any divine messenger, lawgiver, or saint who does not follow by example His or Her own legal prescriptions and pronouncements which He or She is seeking to bind others by? That is a hypocrite (*munāfiq*), and not one to emulate as any wellspring of divine revelation or truth. This is because **Abū'l-Kāẓib** has completely misunderstood and cherry-picked his way through his High Imāmology - only perusing in passing, and in extremely cursory fashion, the **CliffsNotes** to the Bayān which his extremely manipulative Sabbatian-Frankist handlers have fed to him - and instead he has turned the most esoteric landscape of Shiʿism into personal advocacy for spiritual fascism together with unequivocal, violent supersessionist erasure of anyone who disagrees with his black-beanie cult of *faux*-Shiʿi satanists.

Moreover, **Abū'l-Kāẓib** repeatedly cites **Qurʾan 4:64** – *and We did not send any messenger except to be obeyed by God's permissio*n – using it as his proof that every prophet's mission was nothing but submission to Their personal authority. This is outright distortion where the verse is removed from its larger context and absolutized into political submission, with no further context or any more

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explanatory content given. In other words, he is hijacking the sacred language of scripture in order to elevate his own claim to *faux*-divine lordship, but without offering any further reasoning or even embellishments. His is not *tafsīr*. Instead, it is facile totalitarian rhetoric dressed in quranic religious terminology and quotations. What kind of idiot can even come to believe in such nonsense?

He then fantasizes about his own military conquest of the world, using the sword against all dissent wherein the law he brings will abrogate all prior laws – including currently existing secular ones. Those who fail to accept them, even if they be believers in God and other prophet-messengers, are to be killed. Although we, for our part, have abrogated all such similar prescriptions and injunctions from out of the Bayān – because this age demands something else entirely different - the Bayān previously merely stipulated that non-believers be expelled from a Bābī state or kingdom - with this state or kingdom only possessing the geographic boundaries of Iran and Iraq.[83] **Abū'l-Kāẓib** wants to outright physically liquidate all at the get-go who do not come to believe in him, and without any further options, when establishing his fantasy theocratic Divine Just State – some of whose boundaries he imagines will include several current European countries. His overall vision resembles in every way Kharijite extremism, **ISIS**-style pseudo-jurisprudence, and apocalyptic sectarianism on steroids, and so it is not a doctrine to be embraced by anyone with any grey matter between their ears other than by the most lock-jawed of nihilists.

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Moreover, his very concept of 'law' is antinomian and nihilistic through and through. Despite the title, **Divine Jurisprudence**, the text literally destroys the very concept of stable divine law:

- The only enduring law is obedience to the *wannabe* Qaʾim.
- All rituals, ethics, or religious obligations are secondary, if not entirely meaningless, without obedience.

This is indeed a form of antinomian nihilism: lawlessness in the name of higher obedience, which is ultimately obedience to one man - **Abū'l-Kāẓib**. Again, such authoritarian antinomian nihilism has been precisely the problem with Bahāʾism. The difference here is virtually nil other than that the Bahāʾīs have better looking scenery, maintain superior optics and window dressing than these demonic misfits do.

And finally for that particular screed, let us mention that the incessant invocation of hell for those who reject this *faux*-Qaʾim with the hope for destruction of all societies that fail to obey him is pure nihilistic pseudo-religion (just like **Daesh** and similar are) and one predicated categorically upon fear and oppression, not on love and freedom, awe, or wisdom. Needless to say it is not offering a credible

alternative other than 'death'. It weaponizes eschatology as political rhetoric to induce submission through terror, albeit psychological for the time being.

This is an extremely, extremely dangerous cult that must be stopped at all costs, with its **Divine Jurisprudence** being nothing more and nothing less than a psychotic theocratic charter for a *faux*-spiritual totalitarianism. It is not jurisprudence at all by any stretch on the definition of that word. It is merely cultic political theology masquerading as Islamic eschatology, a totalitarian manifesto of obedience and exclusion, never mind the total subversion of the very meaning of religion itself, making of submission to one single man the sole religious act of value bolstered by a totally fabricated historical narrative, full of distortions and pseudo-scriptural scaffolding. If **Abū'l-Kāẓib** is not the Antichrist then he is probably one of the top candidates on a short list for that specific role during this time. And this was just our commentary on its first chapter – the only part of the book on offer publicly for the time being as of this writing.

Now let us quickly look at his **Manifesto**[84] which is overflowing with exploding dams and tsunami waves of the same kind of fascistic theocratic drivel as his **Divine Jurisprudence** is. Here we will bullet-point and list everything in summary with occasional commentary:

I. Theocratic Absolutism Disguised as Liberation

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The manifesto claims to liberate the world through a **Divine Just State** claiming to be based on God's supremacy, with justice, equality, and truth as its purported core values. But herein is the problem. The entire rhetoric of this **Manifesto** masks an authoritarian theocracy wherein:

- Leadership is absolutely centralized around one man - **Abū'l-Kāẓib** -based on sloppy and totally unverifiable pseudo-metaphysical criteria he simply asserts without much flare or flourish.
- Dissent is equated with rebellion against God. And just as the Bahāʾī Universal House of Justice claims for itself, the document states that to oppose **Abū'l-Kāẓib** is to oppose God (**pp. 8–9**), rendering any form of disagreement into blasphemy and so apostasy - hence also automatically negating the earlier claim to justice, equality, and truth, which here is functionally indistinguishable from totalitarian *doublespeak* in this stupid **Manifesto** merely cloaked in eschatological vocabulary.

II. Internal Contradiction: Anti-Human Sovereignty vs. Divine Appointment

Democracy and all forms of popular sovereignty are condemned as *false*, *Sāmarī*,[85] and even *antichristic* systems by **Abū'l-Kāẓib** (**p. 17**). Yet there is a contradiction in both his diction and argumentation because **Abū'l-Kāẓib** then invokes *the will of the people* and a *community of believers* throughout this text (e.g. **p. 26**), calling on them

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to *choose* to follow the 'Mahdī'. Yet simultaneously to this he also denies the legitimacy of popular choice entirely, which begs the question: how can anyone choose truth if their capacity to choose it is denied to them by definition per **Abū'l-Kāẓib**'s fallacious reasoning? His linguistic and argumentative inconsistency collapses the logic of consent and contradicts itself, invalidating everything he has just said before it.

Now compare his utter fascistic hogwash of a what he claims to be a political theory and manifesto to our own **Summary of the 19 Basic Principles of a Theophanocratic Political Theory**.[86] Which one genuinely seeks liberation and which one merely seeks to compound human enslavement on behalf of the malevolent overlords and human archons of this planet even more?

III. Arbitrary Doctrine of Leadership (Will, Knowledge, Banner)

Abū'l-Kāẓib asserts that a divinely appointed leader must be:

1. Mentioned in a will of a previous prophet or Imām (which we unequivocally demonstrated in **Point 2** above that he isn't). Be that as it may, we have been explicitly named with the precise letters of our birth name by the Primal Point Himself in the Bayān and within the letters of the phrase '*He whom God shall make Manifest*'(مَنْ يُظهِرُهُ الله). Given this, it is obvious that **Abū'l-Kāẓib** first obtained this version of his own sloppy proof through his Sabbatian-Frankist

handlers who have been carefully watching us for many years online and who first coached him in it as they were actively grooming him, because as we demonstrated above the so-called will in the *kitāb al-ghayba* is both a weakly sourced narration as well as being a *ḥadīth* originating in *bāṭinī* Ismāʿīlī circles most probably referring to ʿUbayd'ullāh al-Mahdī Billāh, the first Fāṭimid-Imām caliph.

2. Possess unique divine knowledge (which **Abū'l-Kāẓib** clearly does not possess);

3. Carry the banner of *Allegiance is to Allāh* (**p. 15**). We have been carrying this banner in the name of the Bayān publicly since **2002 CE**. Perhaps **Abū'l-Kāẓib** and his deluded flock should turn on their heels and pay allegiance to us instead.

Obviously, there is no independent standard to verify any of the claims that **Abū'l-Kāẓib** makes for himself here or elsewhere. Moreover, a *banner* is always symbolic, and not materially evidentiary; nor does it prove anything other than branding. His system is thus self-referential and authoritarian through and through: the claimant defines the criteria and then claims to meet them, which is a classic form of circular reasoning and self-justification used by literally every cult leader. **Abū'l-Kāẓib** and his infernal Sabbatian-Frankist handlers, who first groomed him for

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his role, possess little to no imagination in that regard to at least seek to do things a little differently, and with some semblance of novelty, than what others have done before in the past over and over again in exactly the same fashion – and ultimately failed with the tragedy of catastrophic consequences in so doing at the end via the broken lives and fortunes of others.

IV. Replacement of Religion with a Personality Cult

The problem here with **Abū'l-Kāẓib** is that religion becomes entirely *person-centric*. As stated by him: *Religion is a man* (p. 22); *Faith is not accepted unless allegiance is given to Abdullah, Ahmed, and al-Mahdi* (p. 22). This turns the entirety of faith – let alone the possibility of gnosis - into personal allegiance to a single person. Even belief in the Prophet Muḥammad (ص) - or any other veracious prophet-messenger and Their Book, for that matter - becomes irrelevant without allegiance to Hāshem and his deluded companions. Obviously, this is unmitigated cultist absolutism, and not divine religion in any form or semblance.

It is also a complete inversion of a central doctrine animating High Imāmology. Indeed, the **True Imām** as the *God-man* - the Manifestation of God - is Divine to which obedience is certainly due. But herein is the rub, with issues of legitimate inheritance and the right to succession to one side; they, the **True Imāms** (ع), have always demonstrated their elevated knowledge, gnosis, with the revelation

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of the highest mysteries **first** before demanding such obedience from anyone. **Abū'l-Kāẓib**, on the other hand, has absolutely nothing to show for it other than to regurgitate in dumbed down fashion what others have said much better before him whilst demanding obedience first. This is unequivocal proof to the discerning that he is deliberately corrupting these teachings of High Imamology and is ultimately their enemy, and for what reason and ultimately on whose behalf: the aforementioned Sabbatian-Frankists whose main motivation and incentives in everything is to corrupt literally everything under the sun with their inverted '*redemption through sin*'[87] and all other manner of corruption.

The banal sexualization of scriptural interpretation offered by **Abū'l-Kāẓib** is only a single, and obvious, piece of this larger puzzle of evidence proving it. This is another, since Habāʾ, the founder of Bahāʾīsm, perpetrated precisely the same thing, and with the background help and support of these same Sabbatian-Frankists and Anglo-Zionist scumbags who helped him establish his cult by corrupting the Bayān and usurping the authority of Ṣubḥ-i-Azal. History merely repeats itself because in this time - and for all the investment and support that the Sabbatian-Frankists poured into supporting Bahāʾīsm – the Bahāʾīs have proven themselves complete and utter failures, with their star waning everywhere. Thus, always hiding in the shadows, the enemy seeks to prop-up a new version of the same thing against the Truth in **ARLOP**: the circus version of the 'New World Order' religion. However, this

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is all a sign of their desperation, rather being any genuine indication of the success to their deceptions.

That said, one solid criteria that the Bayān establishes in order to determine the veracity of any claimant as being the **True Imām** is the nature of that claimant's *versical-signs* (*āyāt*) with their ability **1.** to reveal such *āyāt* from the core of their *fiṭra* (primordial nature) without deliberation and **2.** the penetrating and elevated nature of such *versical-signs* (*āyāt*) when they are revealed together with the influence they exert long after their initial Revelation, because this is a fundamental sign to the veracity of any true prophet-messenger.[88] For example, the verses of the **Qurʾān**[89] to this day exhibit their multifaceted power and influence in the original Arabic in which they were Revealed, proving their illimitability at the time of their Revelation. Clearly, **Abū'l-Kāẓib** does not possess any such sort of ability, nor has anything he has offered in his writings and talks thus far constitute '*elevated Revelation*' by any creative stretch of that definition. Thus, again, this in itself also proves him to be a fraud, a false claimant and a false pretender wherein any call by him to offer obedience to him must be immediately dismissed as the diabolical rantings of a craven sociopath seeking power for no other reason but for its own sake much like the founder of Bahāʾīsm did before him.

V. Theocratic Feudalism and Subjugation of the Individual

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In the community structure of **Abū'l-Kāẓib**'s cult, all *believers* must leave their families, surrender wealth, renounce personal property (**p. 26**) – to him. Inheritance goes not to any family but to *spiritual brothers*, i.e. the black-beanie satanists of the cult. Here individual identity is erased, absorbed into a total collective defined solely by allegiance to **Abū'l-Kāẓib**. This is a totalizing social control, masking itself as divine communalism. There is no room for conscience, dissent, or individuality. This makes the worst excesses under Stalinism blush crimson by comparison!

VI. Economic Serfdom Disguised as Asceticism

He claims no unit of currency or exchange among *believers*, where value is judged by service to the community (**p. 27**) and where community members work without payment or ownership. The obvious problem here is that this is a veiled form of economic exploitation and a feudal labor obligation of serfs to a proverbial lord of the manor, and one enforced under a rigid theocratic hierarchy. It is unsustainable, coercive, and deeply susceptible to abuse. The Bahāʾīs, and other similar **NRM** cults, have consistently done exactly the same sorts of things within their own communities in the recent past. Nor is this kind of model anything remotely resembling socialism or anything like an anarcho-syndicalist commune, which we advocate in an eco-socialist setting. Instead, it is pure economic serfdom by the rank and file to its corrupt, entrenched leadership.

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VII. Elitism and Exclusionism

We have already underscored **Abū'l-Kāẓib**'s sectarian supremacist theology above, where salvation is monopolized and all are damned except those who pay allegiance to **Abū'l-Kāẓib** (see especially, **p. 23**).

VIII. Contrived Historicism and Fabricated Continuity

The problem with this is that this **Manifesto** literally fabricates an entire heptadic-covenantal framework, claiming every prophet left a will naming successors (**p. 18**), but here with **Abū'l-Kāẓib** specifically being the next in that line. However, as we have underscored throughout:

- There is no reliable textual basis for this unbroken covenantal succession where **Abū'l-Kāẓib** is specifically concerned.
- Here **Abū'l-Kāẓib**'s concept of *seven covenants* is a personal *ex post facto* fabrication of his own in order to justify his own claim.
- Because his historical claims are selective, decontextualized, juvenile, and polemical, without anything further going for it.

IX. Authoritarian Aesthetic and Apocalypticism

Throughout, **Abū'l-Kāẓib**'s language is:

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- Eschatological and fatalistic (*another punishment is yet to come* – **p. 19**, thereby explicitly echoing Bahāʾullāh in several of that liar's writings, i.e. *the great calamity*,[90] for not believing in him),
- Militantly dualistic (everyone is either an angel or a devil, **p. 17**).

This all leads to a political theology that legitimizes coercion, justifies persecution, and enables **Daesh**-style messianic violence, all under the banner of the so-called **Divine Just State**.

X. Anglo-Zionist Conspiracy Subtext

This one is tragicomical, given our explicit imputation – which is quite obvious to anyone but the most doggedly blind and utterly veiled - that **Abū'l-Kāẓib** is clearly a Sabbatian-Frankist puppet and so a project by the usual suspects. Yet here his language perfectly aligns with broader conspirological rhetoric used by literally every authoritarian and fascist group to dehumanize opposition and externalize blame for internal failures.[91]

Conclusion: A Cultic Blueprint for Totalitarian Theocracy

As such the literary poppycock that is the **Abū'l-Kāẓib**'s **Manifesto** is not a roadmap to equality, justice, and truth, but instead a clear as day blueprint for:

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- Total theocratic control
- Erasure of free will
- Fusion of political, religious, economic, and personal authority into a single cult of personality, i.e. religious Stalinism
- Messianic absolutism that brooks no dissent or compromise

Its gaping internal contradictions, replete with the use of pseudo-religious justifications, together with the exploitation of eschatological hope exoterically deployed, make it an extremely dangerous and intellectually bankrupt text that must be unequivocally repudiated far and wide together with its author wherein both should be thrown upon the funeral pyre and trash-heap of history without further haste.

In contrast, let the discerning reader compare **Abū'l-Kāẓib**'s fascist theocratic drivel with our **19 Commandments**[92] and the cogent jurisprudence we have offered between the two covers of the **Completion of the Bayān.** Unlike him, however, we do not possess globally powerful and influential Sabbatian-Frankist handlers and professional corporate perception and marketing managers who have obviously heavily invested in him financially and the diffusion of his cult as a strategy of collective trolling and psychological warfare against Muslims and non-Muslims alike. We, for our part, are doing things the old fashioned way as all true divine prophet-messengers and saints did in the past before us where we are only relying

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upon God as our sole – our One and Only – Patron, the One, the Victorious; this, since this is how the genuinely sanctified have always walked: with God Alone and not with the cult of personality around their base egos and the poisonous adulation of those desperate, ignorant and misled individuals blindly following them wherewith all is propped up by the money, influence and active promotion of those human demons from the nethermost bowels of the inferno!

So know, O diligent and discerning reader, that whosoever speaks against the true liberation of humanity and condemns democratic principles thereby and wishes to foist up a theocracy instead, as **Abū'l-Kāẓib** clearly has, is the devil incarnate: the Antichrist (*dajjāl*) - the son of perdition in person - masquerading as the Savior Christ (*mahdī*)! And so to his ancient Kemetic **Set**, we are **Horus**, **Re-Herakhte**;[93] to his *no god* (*lā ilāha*), we are *but God* (*illa'Llāh*); to his infernal fire (*nār*), we are the Light (*nūr*); to his enslaver, we are the Liberator, so understand!

The Banner of Light Against the Dajjāl's Crown

They preach a throne of blood and fear,

In God's own Name, they rule severe!

But Truth is not in iron bound -

Nor in the cults where lies resound!

Wake up!

Their "law" is just the tyrant's breath,

A mask for greed, a creed of death!

They claim a book, but twist the lines,

To raise one man as Lord Divine!

But we have named the Way of Flame:

A Theophanic Truth, not fame!

No shackled will, no throne of pain -

Just Light that breaks the liar's chain!

So know, O seeker, what we fight:

*The **dajjāl** cloaked in savior's light!*

To his false fire, we shine the Sun -

To his false god, our Only One!

Wake up!

Here now we wish to broach a significant point that informs what we said in the last section above before moving to conclude this epistle; and that is, that **Abū'l-Kāẓib**'s literalist reading of Plato's *Republic* appears to us as a verbatim caricature of the Plato of the *Republic* that Karl Popper (d. 1994 CE)[94] once grossly misrepresented in the first volume of his **The Open Society and its Enemies.**[95] Yet as every true Platonist has ever known, a **Platonopolis** is not a literal place, nor is it an actual blueprint for the creation of a physical, utopian (totalitarian) state. Instead, the *Republic* is through and through - and in every last element of it - an initiatic text, all of whose arguments are analogical symbols referring to those noetic realities of the soul in its ascent within itself to the Good.

Like Popper, **Abū'l-Kāẓib** appears to be reading the *Republic* as a literal political manifesto. But the *Republic* is not a constitution or a legal code; it is a dialogue - a philosophical inquiry into the nature of justice, conducted dialectically. Its aim is not to design a city to be literally implemented, but to construct an image (εἰκών) of the soul writ large, so that justice may be discerned more clearly in the individual. To interpret this thought experiment as a totalitarian political program, as Popper deplores and as **Abū'l-Kāẓib** revels in, is to mistake metaphysical analogy

for political prescription. Plato uses the city (*polis*) as a mirror for the soul, not as a blueprint for coercive statecraft.

Now, whilst Popper valorizes **Abū'l-Kāẓib** condemns, for his part, the *open society* as one grounded in democratic freedom, yet both fail to ask a central question: freedom toward what end? Plato's concern is with freedom grounded in Truth, not freedom as an end in itself. A society that allows any opinion or desire to dominate, as in the decadent democracy described in *Republic* **Book VIII**, quickly degenerates into tyranny (as we have witnessed in our own time), where the unexamined passions of the masses elevate a demagogue like Trump – or Hitler in the case of Weimar Germany. In contrast, Plato's so-called *closed society* is not closed to reason or truth, but closed to unrestrained appetites and ignorant rule – which, again, we witness everywhere in our own time. The guardians of Plato's *Republic* are therefore not tyrants, but lovers of Truth (φιλόσοφοι) – philosophers, or (in Ṣadrian terms) the *theosophied* (*muti'alih*) - those who have ascended beyond opinion to knowledge of the Good. Popper reduces this to elitism; Plato frames it as epistemological responsibility – which, again, our own time reveals as an urgent need since neoliberal capitalism (where money and finance elevate public figures, and not actual qualifications) has made democracy degenerate into *kakistocracy* (government by the least qualified) and *kakistocracy* into oligarchy, fascism and tyranny.[96]

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Popper attacks the *noble lie* (γενναῖον ψεῦδος) as authoritarian deceit. But in Plato's context, this is a mythopoetic teaching tool, akin to the myths of **Er** or the **cave**, designed not to deceive maliciously, but to orient souls toward virtue (ἀρετή). Plato understood that myth (μῦθος), when guided by reason, can elevate the soul, just as bad myth can debase it. If one were to take the logic of Popper's attack at its word, then we would also need to condemn all novelists in our own time and thereby demonize, say, a Tolstoy, a Dostoevsky, or similar in kind. In other words, what Plato is actually talking about is what the Shiʿite Imāms (ع) actually meant by – to invoke Corbin's rendering - *the exercise of the discipline of the arcane* (*taqīya*). Popper's belief in pure rational discourse overlooks the pedagogical necessity for symbolic language and the cultural role of mythic consciousness, especially for those not yet ready for dialectic at the level that Plato is intending: initiation into the higher mysteries.[97] Conversely, **Abū'l-Kāẓib** takes Plato literally on the *noble lie* and - in a totally unimaginative, infantile and unsophisticated way – utterly relishes in it, constructing a monstruous totalitarian pseudo-religious program out of it.[98]

Popper's liberalism prioritizes individual rights while **Abū'l-Kāẓib** condemns them, with both neglecting to ask the fundamental question that Plato sees as prior: what is justice *in-itself*? For Plato, justice is not the assertion of mere external personal autonomy but the harmonious order of the soul and society, where each part does its proper work. Yet far from suppressing personal sovereignty, this restores the individual to the cosmic order, aligning the microcosm with the

macrocosm. The tripartite soul - reason, spirit, and appetite - finds analog in the three classes of the city - not to rigidly categorize people by caste, but to show the unity of human and political psychology. Popper misses the ontological structure behind this analogy, and so mistakes it for rigid caste authoritarianism. In his own case, again, **Abū'l-Kāẓib** jumps headlong and embraces it instead as validation of the rigid theocratic authoritarianism he aspires to.

Popper accuses Plato of laying the philosophical foundations for totalitarianism; **Abū'l-Kāẓib** enthuses in his deluded belief in it. Yet in so doing, both ironically create their own ideological myths, casting Plato as either the dark origins for the 20th century totalitarianisms of Nazism and Stalinism, or as their own totalitarian ideological precursor as with **Abū'l-Kāẓib**. Both approaches take an interpretive leap lacking in either historical or phenomenological rigor. No need to mention that Plato lived through the collapse of Athenian democracy, the execution of Socrates, and the demagoguery of the mob (i.e. the ancient Hellenic **MAGA**). His political philosophy is a response to civic chaos, and not a call for tyranny. Popper's liberalism - formed in Europe between the in the 17th and 20th centuries - is guilty of gross anachronism, projecting modernist political categories onto ancient metaphysical inquiry. **Abū'l-Kāẓib**, for his part, does not even pretend to concern himself with such critical but subtle niceties. Moreover, Plato never implemented a political system, never held power, and never advocated for mass violence. To compare him to the 20th century despots is both historically inaccurate and

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philosophically quite shallow, never mind being intellectually dishonest. Yet, for his part, such shallowness and complete intellectual dishonesty is where **Abū'l-Kāẓib** nourishes himself and so magnetically gravitates towards in everything he says and writes, seeing that he is the literal *embodification* of Popper's caricature.

Additionally, Popper fails to grasp the heart of Plato's grand vision just as **Abū'l-Kāẓib** fails in grasping it as well by distorting it with his enthusiasm for a literalist reading of the *Republic*. And what is this grand vision? It is the ascent of the soul towards the Good. As such, the **philosopher-king** is not a political tyrant but a metaphysical guide – that is, the **True Imām**, the **Complete Human** (*al-insān al-kāmil*) - one who governs only because he does not desire or aspire to material power, but has been *compelled* by the Truth – the Real - to serve. Plato's *Republic* is therefore not a manual for domination, political tyranny or totalitarianism. Instead, it is a call to contemplation, to cultivate in the soul a longing for the Good - God. The guardians are thus those analogical symbols for personal self-governance and temperance, rational mastery and cosmic attunement, and not instruments of repression, tyranny or fascism.

For example, in this scheme that we speak of, the Prophet Muḥammad (ص) was the quintessential **philosopher-king** of a genuine **Platonopolis** – which can be taken as Medina during His time. Rather than tyrannizing or compelling His subjects – the believers (*muʾminūn*) – He led by example (thus His *sunna*). He cared for,

protected, spiritually nourished, educated, fought and suffered alongside, laughed and even cried with them, loved them like a father, and ultimately elevated his subject-believers during the entire period of His twenty-three (**23**) year ministry. He was a true servant of God, in every sense of that term, and His perfect humanity was His divinity – and, above all, He was humble and down to earth throughout. He was a first among equals, and He was first and foremost a genuine friend and companion to all who came to believe in Him and His mission, and He properly guided them to the Truth by His own personal example as well as the Word of God revealed to Him. Indeed, He was Light *embodified* and the **Qur'ān** in the flesh: the Spirit as flesh. And this is precisely why His impact has been felt and is enduring up to this very moment. Can anything like this be remotely whiffed or detected from **Abū'l-Kāẓib**? Emphatically, no!

Given this, ironically, this true esoteric vision of the **Platonopolis** is one that can only be implemented under a genuinely radical democratic order where the social and political sovereignty of the individual is both respected and codified as a divinely revealed and ordained fact; meaning, what has already been theorized since the beginnings of the European Enlightenment - whose actual origin and genesis, by the way, lays with the Islamic world[99] - only needs to be taken more seriously tweaked and augmented. Such a **Platonopolis** is our vision for a **Theophanocracy**, since in this perspective the individual – all individuals as well as everything else that exists – is a manifestation (*maẓhar*) and self-disclosure (*tajallī*) of the infinite

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Names and Attributes of God. Within such a perspective, political theocracies are completely unnecessary relics simply because all things are *already-always* ***engodded*** (*malʾūh*) – even when there is no personal realization behind the fact – and so no political system can implement a Divine Will that is *already-always* in implementation, since the premise of theocracy wrongly assumes that the Divine Will is not actualized before such a system is erected and only becomes actualized at that moment – an assumption completely blasphemous, never mind being radically nihilist, in every last one of its premises, arguments, and conclusions. To quote Ibn ʿArabī (d. 1240 CE): *And glory be to the One Who created all engendered things and is their very essence*![100]

As such, the Godhead requires no physical political institutions to be erected in Its Name mediating on Its behalf, nor has It ever required it; this, since the complete sovereignty over everything *already-always* belongs to It and It is *already-always* present in all things whether in the heavens, or in the earth, or what is between them – or what is beyond even those! In this time, those who either call for a **Divine Just State**, the **World Order of Bahāʾullāh**, or similar are simply deluded charlatans and badly misled fascists with no comprehension or realization of the omnipresence, the omnipotence, or the omniscience of God Whose Will *already-always* flows (*saryān*) throughout all existence since It has engendered all that exists and is *already-always* present in them. In fact, all theocrats without exception are committing the exact same fallacy that the Gnostics of antiquity did by projecting

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the ever-present angst surrounding human society out cosmically – as if this socialized angst is all that there is – rather than seeking to transform material conditions by first understanding what *matter* even is – and what its true substrates are - in order to transform it towards the end of a more just, equitable, and balanced human polity.

In other words, what we are calling for is the marriage of Ibn ʿArabī's ontology and epistemology with the political economy of Karl Marx (d. 1883 CE) as tempered by radical ecological perspectives and anarcho-democratic viewpoints – and that means that all forms of Gnostic dualism (other than some value it may still possess in the realm of symbolism and phenomenology, or historical investigation), whether in spirituality or politics, need to be thrown upon the trash heap of history and rejected en masse as ideological poison because such fallacies underlie why humanity has ended up where it has.[101] But even with that said, for *homo religiosus* it is still possible to be an ontological monist whilst simultaneously being a soteriological dualist, since both Ibn ʿArabī and the Primal Point are solid testimony in their own unique way to it.

Indeed, in this time, political theocracy and calls thereunto should be taken as unmitigated blasphemy and complete idolatry (*shirk*) before the **True Living God** and evidence of the total lack of faith, never mind a lack of any kind of gnosis (*maʿrifa*), regarding Its *already-always* Presence everywhere. Moreover, that Western secularism has proven to be an abject existential failure does not in any way, shape

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or form validate or justify advocacy for a polity erected upon totalitarian theocratic assumptions, especially since we have already seen in recent times what the excesses of totalitarian theocracy are capable of doing, whether in Iran under the ayatollahs, the Taliban in Afghanistan, the Roman Catholic Church, or the Bahāʾī Universal House of Justice. Nay, as the **fifteenth commandment** of the **19 Commandments** advocates, what is required in this time is the complete alchemical transformation, overhaul and so total *reformulation* of secularism itself, but not by returning to theocracy or any kind of authoritarianism. Rather, what is required instead is infusing secularism itself with Spirit by striving to bring all of its material and *noospheric* substrates into higher and ever higher states of perfection and perfectibility through proper alignments and balances in constantly liberating it from those blocks, shackles and limitations that impede it, because matter, in our metaphysics, is not dead or inert – it is fully conscious, animate and alive, hence why politics itself can become a domain of positive Alchemical Working, *actio* as individual and collective Opus.

Thus, to us, speaking of *dialectical materialism* without at the same time invoking **dialectical theophanology** is meaningless because Spirit infuses matter in every particle directing its transubstantial movement (*ḥaraka jawharīya*) at every moment, since matter is not just the physicality or sensible materiality of those things that we behold. Fundamentally it is *universal matter* (ὕλη) that corresponds to Being (*wujūd*) and which is the receptive *hylic* substrate for the appearance of all the

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infinite Names and Attributes of God in spatiotemporality. Hence, with us, there is no distinction or division between matter and Spirit, body and mind, history and the Hand of God – and this, to us, is where some of the Platonists went astray by making such sharp divisions and distinctions between them and then excoriating the physical.

The question for the wayfarer-activist then becomes understanding the levels, hierarchies and modulations of *universal matter* ὕλη) – comprehending thereby the sensible and non-sensible relations between things - with the infused interplay of the Spirit within all of them and so their own place (i.e. the wayfarer-activist's) between these two, which is ultimately **One Thing**. As such, from this perspective and at a certain level of realization, ascension in the form of the spiritual journey and descension in the form of acting in and upon the world can indeed become the **Same Thing**. Given this, and given all of its trials and travails, literal attempts of flight and escape from the world in essence then become no more than a fool's errand, and so attempts at establishing a political theocracy in the mistaken belief that the Will of God will be implemented therein - whereas it is absent without it - unmasks and reveals itself for its utterly fatal ignorance – never mind arrogant presumption - by those dangerously deluded advocates with their thoroughly veiled blindness as to the true nature and ultimate Reality of things. We will return to a more detailed discussion of this latter point elsewhere.

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Now, in the case of **AROLP** specifically, the fact that they possess no observable theurgic or esoteric *praxis* – do not even pray or believe in it (since such would probably detract from any fixation on the person of **Abū'l-Kāẓib** himself) – is a final nail in their coffin for us and so a dead giveaway as to the total sham and utter inversion they represent from top to bottom in that regard, since these are all proper initiatic practices that make a valid initiation genuinely orienting to higher things – to the Good – and thereby make the conscious realization of the *imago dei* even possible, which is the **True Divine Just State** – and not the nightmare that **Abū'l-Kāẓib** conceives by the anti-spiritual psychosis of his deluded inversions. This tells us that these people are metaphysically stuck - like most others of their kind - and rather than seek to transform matter alchemically through such theurgic *praxis* 'right now', instead they seek the fool's errand of ultimate flight from this planet just like their duped predecessors in Heaven's Gate[102] and similar cults once did with catastrophic consequences.

With us, such *praxis* is both the vehicle as well as the Goal, as it is the proper armory and weaponry of the wayfarer-adept on the Path; and, more importantly, it is precisely how the Divine is *presenced* for an otherwise veiled consciouness when this consciousness finally becomes unveiled and comes within itself to the panoramic *situs* of the identity of *knower, the knowledge, and the thing known*. And it is here where forms of New Age antinomianism in their paucity or shunning of such

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praxis, like **AROLP**, actually reveal their core spiritual poverty and thoroughly anti-spiritual counterfeit nature.

Given this, to us, the true *sacredotium* in this age ought to become the realized heart of the activist-adepti (collective) transformed by such *praxis* who will then act as a spiritual vanguard as those active voices of the mass conscience. The *regnum*, for its part, are then to be the elected representatives personally transformed alchemically within themselves (likewise by such *praxis*) and ready to implement and execute the refined will of this mass conscience into actualization. In other words, these two wings of adepthood become conduits for the **seven creative attributive imprints** (that we mentioned in the previous sections above) in the social and political domain. This is what we strive for - and will, by the grace of God, achieve. Wayfaring and movement is what is required for such a thing, and not just organization building for its own sake, since proper organization will only ensue once the proper movement and wayfaring occurs – and not the other way around, since the other way around constitutes the fatally flawed paradigms we have in front of us right now.

That said, and crucially connected to the last point, a prime directive at this time is for humans to learn to manage themselves and their surroundings individually and collectively far better than they have thus far, since at the moment they are deep into the process of destroying themselves and all life surrounding them upon this planet. However, conversely, God is indeed managing the entirety of

existence just fine and likewise can dispense with the whole lot of us in that regard, if It so chooses at any moment. Nevertheless, the core problem impeding human liberation from its own self-inflicted malaise at this time is the ***problem of authoritarianism*** (and this means authoritarianism in all shapes, forms, and sizes that has rooted itself in all human relations and consciousness from the dawn of recorded human history); and until this problem is adequately resolved in a suitable manner, humanity and its surroundings are literally stuck and on a one way track to self-destruction. To us, authoritarianism with the incessant human proclivity thereunto is and will always remain the true *original sin* – and nothing else. Exoteric Jews, Christians, even Muslims, and whoever else has taken the account of **Genesis** literally has indeed missed all proverbial forests for their trees – hence the problem!

This – the problem of authoritarianism - is what the **True Spirit of the Age** seeks to resolve. This is what the **True Living God** is calling humanity to decisively address once and for all, and we are indeed that Voice crying in the wilderness on Its behalf in order to begin resolving this scourge and continual bane of a problem that is at the root of all human predicaments everywhere and at all times. And this is precisely *how* we know that **Abū'l-Kāẓib** is a complete fraud, with all that he says and writes being the devil's own ruse, because he is calling for the exact opposite: more authoritarianism, more tyranny and oppression, more senseless fascism, more division and more separation, with all the fatal poison that arises therefrom. May God strike that liar, imposter, and agent of chaos down decisively – and soon!

Wake up!

Because the real covenant between God and humanity in this time is precisely to dismantle authoritarianism, whether on the level of the mind or whether in the realm of human political and economic organization!

The Spirit of the Age and the Tyrant's Lie

Plato we read with a mystic eye,

Not as a blueprint ruling by!

His Republic whispers to the soul,

Where justice is the inner goal!

Popper feared what he could not see,

Mistook myth for tyranny!

*And **Abū'l-Kāẓib** - that deceived one,*

Builds a nightmare he'd call sun!

He mocks the Good, exalts control,

And crushes freedom to extol!

Wake up!

A dark theocracy's command,

By lies he fails to understand!

But the True Path is not to flee -

Matter infused with Deity!

The heart illumined by the Light,

The ***imago dei*** *brought to sight!*

We seek a sacred polity,

Wrought in justice, equity -

Where soul and state in balance move,

Each governed by the law of Love!

Let tyrants fall, their idols die,

For Spirit reigns beneath God's sky!

Wake up!

Now, in this general conclusion to our epistle, here we would first like to demonstrate some implied evidence around our allegation that **Abū'l-Kāẓib** and **AROLP** are a Sabbatian-Frankist project. Here we will only talk in generalities. At a later time, we are happy to furnish further details. Afterwards we will address the rank and file of **AROLP** itself directly in an appeal to them to walk away from this **LARPing** and cosplaying fake *mahdī* with his black-beanie, circus death cult – and especially the women.

Now, among the things that Sabbatianism is well known for in its European Frankist iteration is the desecration and complete inversion of the sacred – whether this be on the level of narrative or even more tangible things. We have already cited Scholem's '*redemption through sin*', which covers in general detail this well established pernicious *praxis* of Sabbatian-Frankism, and so urge those more interested in the topic to read it cover to cover. In short, Sabbatian-Frankism is one of the first modern Western iterations of **Left-Hand Path Satanism**[103] (which in itself is already a warped cultural appropriation and so a total corruption of the Tantric *vāmāçāra* or *vāmamārga*,[104] which is to say, devotion to the 'Goddess *as* the Godhead').

And even though Sabbatian-Frankism explicitly claims devotion to the Divine Feminine, it is in their concerted practice of flouting and inverting all law and morality as a form of kabbalistic redemption (*tikkun*) or the *raising of the holy sparks* where all the problems begin – and end. Even though they were once Jews themselves, there are lingering allegations that countless anti-Jewish pogroms in

eastern Europe were directly instigated by Sabbatian-Frankists against other Jews during the eighteenth and early nineteenth centuries.[105] Although without specifying more concrete details, the late Nicholas Goodrick-Clarke (d. 2012 CE) once asserted to us in email during 2005 CE that he himself had come upon evidence of Sabbatian-Frankist activities amongst a few of the proto-Ariosophists[106] (and beyond) of Austria and Bavaria during the late nineteenth century when researching for one of his books. So contrary to the suggestions of Scholem - and also those of more recent scholars - there is some implied evidence to suggest that not only did this community survive beyond the early nineteenth (**19th CE**) century but also quite likely even thrived[107] – never mind, probably even organized itself - well beyond it up to the present time.[108]

Further details and speculation here will take us to too far afield for now, but suffice it to say that examples such as the extremely banal and oversexualized interpretation of scripture, like we find of **Abū'l-Kāẓib**'s graphically lewd and salacious exegesis of **Luke 7:36-48** (***Goal of the Wise***: 70) and similar, is a hallmark and clear evidence of Sabbatian-Frankist methods of desecrating the sacred – here, on the level of narrative. Besides its explicitly sexualized lasciviousness, it is also not genuinely esoteric because it is not really elevating the horizons of meaning by penetrating into the panoramic depths of it beyond superficial layer and surfaces. In short, there is no Theophany here, and so there is no Revelation either. Rather, this sort of approach is plunging headlong into surfaces – albeit in thoroughly

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inverted fashion - whilst degrading meaning altogether. So it is straight up smut passing itself off as esoteric interpretation – and nothing more. In other words, it is a deliberately premeditated hermeneutical turn of obfuscatory desecration on the level of narrative and so a practice explicitly invoking the Sabbatian-Frankist act of *redemption through sin* wherein they believe holy sparks trapped in the *qlippothic* world of the '*sitra ahra* (' the other side', i.e. the kabbalistic hell) are being raised to repair, in their deluded belief, the *fractured godhead* as *embodified* by their false messiah. Such things replete throughout that disgusting text are a dead giveaway. To put it bluntly, it is deliberate *goetia* – black sorcery – and all absence of genuine Theophany in that text merely reinforces the fact.

Moreover, **Abū'l-Kāẓib**'s Arabic cognomen is 'Hāshem' such that the kabbalistic mark of his Sabbatian-Frankist grooming now begins to reveal itself even further, since **Ha-Shem** (השם) ('the Name') is the shorthand for the Tetragrammaton (יהוה), as the Name itself cannot be pronounced. But for the Sabbatian-Frankist the Name is ultimately supposed to indicate Sabbatai Zevi (d. 1676 CE):[109] Sabbatai Zevi who is taken as the fractured godhead come as human messiah who will be brought back completed at the end of time via innumerable acts of *redemption through sin* that will consummate that return. Now, the name of Sabbatai Zevi (שבתי צבי) in standard Hebrew *gematria* is eight-hundred and fourteen (**814**). When we take the full name of **Abū'l-Kāẓib** in the specific way he spells it in Arabic on the cover of the Arabic version of the **Goal of the Wise** as (عبد الله هاشم أبا الصادق)[110] (= **718**) and then add in Arabic

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the word *mahdī* (مهدي) (= **59**) and then *dajjāl* (دجّال) (= **38**), the numerical value becomes eight-hundred and fifteen (**815**)[111]: one more unit than the name of Sabbatai Zevi in standard Hebrew *gematria*, with this addition of the single numeric unit indicating '*return*' or completion of the previous *form* of the (false) messiah:[112] he who apostatized from Judaism to Islam on the 16th of September **1666** CE. And this is only the tip of a very large iceberg.

Moreover, as an individual clearly mentally ill – and by today's standards, at minimum, someone explicitly bi-polar and manic-depressive suffering from deep sociopathy - the Sabbatian-Frankists appear to revel in all shades and spectrums of mental illness as divine marks in emulation of their false messiah – and the darker, the better. In other words, melancholia and gloom specifically – and especially in perpetuity, rather than as merely a stage before rupturing into its opposite – is considered a sanctified state wherein day is night, light is in gloom, and joy is in sadness - perpetually. Note that rather than elevate and even resolve the paradox, they lean on a single side of its dialectic: the darkness. And this, we hold, is why gloom, shade and darkness are those deliberately chosen public optics around the **AROLP** cult throughout, and why specifically the color black is made official attire. The signs of such occultist Sabbatian-Frankist deception are literally strewn everywhere surrounding **AROLP** and its fake *mahdī*. And there is far, far more to it than what we have just summarized here in extremely cursory fashion. But know this: without a doubt and to a moral certainly, this **TikTok Mahdī** and **ARLOP** are the

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literal personifications of a **Sabbatian-Frankist Black Mass** and he, himself, has unquestionably been explicitly groomed for the role.

The Inverted Creed

They call it light - but serve the night,

And bathe the sacred in their blight!

Redemption claimed through acts profane,

Where sin is seed, and sparks are slain!

Arose from Zevi's broken face,

A creed that traded grace for disgrace!

The Name they twist, the text they mar,

Their godhead fractured, false, and far!

In darkness cloaked, they wear the mark,

Of Sabbat's curse and mystic dark!

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Their Gnostic veil is thinly sewn -

Just filth where holy truth had shone!

And lo! Abū'l-Kāẓib walks their path,

A liar veiled in manic wrath!

His gloss on gospel - vulgar art,

A dead man's hand upon the heart!

So read the signs, decode the lie:

The beast reborn with blackened eye!

A qlippoth speaks in sacred tone -

The throne is fake. The god unknown!

Now, what we have just said above is in no way, shape, form or manner any kind of endorsement of Antisemitism, since the Sabbatian-Frankists have always

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been and continue to be, first and foremost, enemies to all actual Jews. For example, their possible active involvement in the Holocaust (as a strategy to attain a certain end) is something that is only now beginning to be discussed among some circles. We also mentioned in the notes the possibility of the **Protocols of the Elders of Zion** itself being a deliberate Sabbatian-Frankist forgery in order to intentionally cultivate Antisemitism for the specific long-term purpose to that end. If proven, the horrific tragedies of the twentieth century will begin to establish causes beyond what has thus far been known or appreciated. Elsewhere we will return to this discussion again, and in a timely historical-critical manner.

But here now we wish to urge the rank and file of **AROLP**, by all that you hold sacred, to completely break with this monster and his inner circle who have bamboozled you into believing that he is the *Anointed One* because he is categorically – and without any shadow of doubt and to a moral certainty - not. Instead, he is a cheap deceiver, a dangerous swindler, a copycat, and a complete scam artist in a long line, with himself being played and managed from behind the scenes by far, far more sinister actors than even he.

Know, this man and his handlers are trolling you and deceiving you, Muslims and non-Muslims alike, and the world – and their end game will leave you and many others like you with your lives completely broken and destroyed. Leave him, cut all your ties with him, and do not look back lest like Lot's wife you be turned into proverbial pillars of salt. For those of you seeking the Real Thing and are

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contemplating your exists, we offer you all of our prayers, our metaphysical protection, and, and in our capacity as the **Living Mirror of the Bayān**, our hand to take in ***bayaʿa*** (pact of allegiance), if you so wish. Nor do we seek anything further from you other than your safety and your well-being far away from that malevolent crook; nor do we require any compensation from you nor any thanks!

Reflect deeply, O servants of God: what has **Abū'l-Kāẓib** actually produced the likes of which none before him have been capable of producing? Muḥammad's (ص) was the eloquence and depthless sonorousness of the **Qurʾan** produced by the tongue of one unlettered (*ummī*). The Primal Point's was the production of a vast array of writings totalling over sixty-six (**66**) large volumes written in just a short period of six (**6**) years period before His martyrdom in Tabrīz in 1850 CE: writings emulating the Arabic of the **Qurʾan** by an unschooled Shīrāzī merchant of only twenty-four (**24**) years when He first began His public career,[113] with scope, depth, beauty, profundity of style and substance that humbled and utterly dumbfounded the most seasoned and learned scholars of His time. His gnosis was the highest ever seen and His penetrating insights and expressions regarding the sublimity of divine wisdom was unmatched and unparalleled for any age. Until us, the Primal Point was the axis upon which all the deepest gnostic and esoteric vistas and various rivulets in Islam – of all schools and persuasions – converged and perfectly synthesized into a **Single Person**. Thousands upon thousands of verses of sublime prayers, homilies, commentaries and other writings flowed from His pen without halt or interruption.

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Many thousands flocked to His side, only to be cut down – like He Himself was to be – by the cunning and unhinged fury of the black reactionary Twelver Shiʿi clergy and the royal court of the damned Qājār dynasty (may God curse them for all eternity).

He, the Primal Point, was indeed the True Mahdī of Islam, the Remnant of God (*baqīyatu'Llāh*), and the archetypal *return* of the Son of Narges and Imām al-ʿAskarī (ع) - and He is the very Voice of my heart and the substance of my Spirit at this very moment as I am annihilated (*fanāʾ*) in Him and He subsists (*baqāʾ*) in me! The reason why the Muslim world has since His martyrdom been thrown into such convulsions, and so cast to the proverbial dogs and thereby gone astray from one critical crisis to the next – weakened, abused, and exploited at every turn by all and sundry - is because the Muslims rejected and martyred their own Savior, the One True Anointed of God and the True *Qāʾim* (Ariser) of the House of Muḥammad, when He finally did appear precisely one-thousand (**1000**) years from the beginning of the **Minor Occultation** (*ghayba al-sughrā*). With this, the Muslims have now made themselves before God like what the Jews once made themselves before It after rejecting and murdering Jesus, the Son of Mary (ع), the Christ and messiah of that dispensation Who rose in the flesh in the next cycle as Muḥammad (ص), the Messenger of God:[114] the real **Second Coming of Christ**.

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Truly, O servants of God, do you honestly think **Abū'l-Kāẓib**'s uninspiringly shallow, hollow, superficial, lewd, and ultimately dumbed down, copycatted drivel that he calls writings and talks to be exceptional, without peer, equal, or precedent? They are not in any sense exceptional, without peer, equal, or precedent. Quite the contrary - and, as you see for yourself, the content, form, scope, substance and style of our writings – and not just in one language - are far, far superior to anything he can possibly cogitate - or produce. Nay, if all of you so-called *anṣār* (helpers) came together and called upon all of your supporters to help you, together with all of your departed forbears; you would still be unable to produce the like of a single line of what we have produced in the **Completion of the Bayān** or any of our previous or subsequent writings – even this epistle! One single letter of our **Commentary on the Greatest Name**[115] is way beyond in scope and substance the totality of the confused writings and utterances of Aḥmad al-Ḥasan and **Abū'l-Kāẓib** combined! What we, Ṣubḥ-i-Azal and the Primal Point have produced together – who are in Spiritual Essence a **Single Thing** - is truly inspired from God. Conversely, what Aḥmad al-Ḥasan and **Abū'l-Kāẓib** have produced is instead from the meandering delusions of their base egos: the devil.

If **Abū'l-Kāẓib** says or believes differently, then he can always accept our challenge for *mubāhala* (mutual execration) with him that we put to him publicly two (2) years ago as of this writing thereby to allow this **Musaylimah**[116] of the age to prove himself to us face to face in the flesh as any genuine Imām or prophet-

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messenger would without hesitation. We have already put this challenge out to him ourself without hesitation, which should prove our rank and station in the matter to the discerning as well as to all posterity – since, as experience has proven, we believe **Abū'l-Kāẓib** to be a coward who will not respond to such a challenge - because we are quite eager and ready to smash **Abū'l-Kāẓib**'s bogus claim to his face and into a million little particles (*dharrāt*), face to face and in the flesh. But if he denies, otherwise stalls or ignores our challenge to him; or can't prove his case in the way that we have specified; then yet again he proves himself a charlatan and a fraud before the heavens and the earth and all that is between them; and so, with this, any *bayaʿa* you have with him is hereby declared by us in the conclusion of this epistle to be completely null and void, and of no effect whatsoever – because only the hand of Satan is above his hand, and not God's. So perhaps, for your own sakes, you should seriously consider right now in withdrawing your *bayaʿa* from him: the Father of Lies.

O **Abū'l-Kāẓib**, O depraved son of perdition, release immediately from that haze of malevolent servitude and bondage all of the bewitched followers of your black sorcery one by one - and to the very last – immediately, right now! In the Name of God the Living, the Protector, the Peerless; and in the name of the totality of the legions of the heavens and the earth and what is between them; we hereby command you, O **Abū'l-Kāẓib**, to repudiate your bogus claim in entirety before the court of the All-Merciful at this very moment - right now! - and seek thereby the All-High's

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forgiveness for your sins! Should you fail to do so, as sure as the Sun rises upon the firmaments with each passing day, you will have sealed your own fate by your own recalcitrant, your disobedient hands; so know this in surety and with absolute certainty that the **True Living God** and Its legions will break you and toss you and what remains of you to the four winds as scattered dust if you do not heed this call! This is your last and final warning, and indeed God will strike out against you at the moment of Its own choosing and in the manner of Its own choosing, so know this O depraved son of perdition, *for the Command of God is ever in operation!*[117] O Truly Real, Amen!

Now, to those academics of the Western Ivory Tower looking toward **AROLP** as some kind of research opportunity to fill up the details of their professional **CV**s - have some shame, some foresight, and simply don't! Shun this organization and its leader like it is the **black plague** itself; or, without a doubt and to a moral certainty, you will be sorry. Wait for this organization to implode first - with its cult leader either incarcerated or deceased – before approaching it this closely again. It is law enforcement who ought to constantly have its eye on this group, and not you. So stop boosting and promoting them, back off, and go find more worthwhile subjects to build your careers in the Ivory Tower with. For example, the Bayān offers far more fertile ground for study and publication than the warped garbage that is **AROLP**. But I know you, you will not listen.

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Finally, and to conclude this epistle: to all governments and law enforcement agencies throughout the planet, **ARLOP** is a proverbial *dirty bomb* waiting to explode, and it is potentially far, far more dangerous than **Daesh** (**ISIS**) ever was. You have been warned!

Depending on events and circumstances, we may offer a **Part 2** to this epistle wherein we shall explore further issues. But at the moment we shall leave it here.

We pray:

O God! O Living! O Peerless Self-Subsistent! O Thou whom neither slumber nor sleep overtakes! We beseech Thee by Thy Supreme Names and Thy Greatest Signs to lift the affliction from Thy servants who have been tried by the Antichrist of this age, and who have been led astray from the Straight Path by what he has falsely attributed to Thy Mighty Name and Thy Primordial Suzerainty! So break, O our Lord, the power of the liars; efface the traces of the falsifiers; return Thy servants to Thee in a beautiful return; and deliver them from the sorcery of the black magician, from the slander of the false claimant, and from every falsehood cloaked in the garb of truth while being an evident enemy to the Truth! O God, Thou art the Just Judge! So judge between us and him with the Truth, for Thou art the greatest of all judges! Support those who believe in Thee and affirm Thy Mirror with Clear Proof!

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Make the Truth manifest with no doubt therein! And raise Thy logoic-Word to be Supreme! And repel all who oppose Thee or who oppose Thy providential guides! Verily, Thou art powerful over all things, O Lord of the worlds! O Single! O Alive! O Peerless Self-Subsistent! O Judge! O Just! O Holy!

And the Light be upon the one who follows the illuminations of the Guidance unto the Truth!

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Notes

[1] بِسْمِ اللَّهِ الْمُزْهِقِ الْبَاطِلَ

Composed of nineteen (**19**) letters and bearing an *abjad* numerical value of four-hundred and twenty-four (**424**), which is equivalent to '*It/He is the High, the True, the Manifest*' (هُوَ الْعَلِيُّ الْحَقُّ الْمُبِينُ).

[2] Or, *Decree*, since this is what *kitāb* also means in its classical, quranic denotation.

[3] **Qur'ān 42:11.**

[4] **Qur'ān 4:126.**

[5] https://www.gurumag.com/meet-the-doomsday-cult-taking-over-the-world/ (retrieved 9 May 2025 CE).

[6] This is the title by which he will be referred to in this treatise.

[7] That is, Mīrzā Asad'ullāh Khū'ī *Dayyān* (d. 1856 CE), polemicized and demonized by Ṣubḥ-i-Azal as (*abū shurūr*). As the title and first line of the exordium should demonstrate. As mentioned in the prologue, this treatise is partially inspired by Ṣubḥ-i-Azal's *mustayqiẓ* (the Book of the Sleeper Awakened). In other words, we are claiming *abū'l-kāẓib* as a *return* of *abū shurūr*.

[8] Since as the article linked above in **n4** should prove - whose contents (based on independent feedback from others) we do believe to be fairly accurate - this man is an incredibly dangerous criminal – and one who has obviously been groomed by the 'usual suspects' and thus far protected by them – not to mention that his organization is quite literally a '***death cult***' in every sense of that term. As such, he and his fake **Ahmadi Religion of Peace and Light** need to be nipped in the proverbial bud before it is too late – meaning, before these cultists lay their hands upon the unspeakable, like committing mass murder or similar! Additionally, it appears to us that whoever is protecting this cult and its leader maintains a deliberate agenda in the long-term to discredit far and wide many of the ideas and practices that this cult has appropriated and corrupted associating with itself, like the sacramental use of entheogens.

[9] See **n4**.

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[10] These two are the specific Bayānic jurisprudential categories for those who are considered to be 'infidels' (***kuffār***) and 'associators' (***mushrikūn***). From our perspective, this judgement passed against them is not based on what they believe, but what they have done together with the danger they pose to innocent people of good faith everywhere of whatever belief.

[11] To the Five Fingers of the **Hand of Fātima**, i.e. ***khamsa***.

[12] See https://www.sverigesradio.se/artikel/sektens-upplagg-startade-foretag-for-att-medlemmarna-skulle-fa-komma-till-sverige and https://europeantimes.news/2024/02/thailand-persecutes-the-ahmadi-religion-of-peace-and-light-why/ (retrieved 9 May 2025 CE).

[13] We have seen it with the Bahāʾīs and many other shonky groups and figures other than them time and time again. With the Bahāʾīs this has been ongoing since the late 1860s, see, for example, https://www.h-net.org/~bahai/arabic/vol1/ardhal.htm (retrieved 12 May 2025 CE) wherein at a time when the Ottoman government was coming down hard on the Bahāʾīs for the sectarian violence and thuggery they had unleashed against Ṣubḥ-i-Azal with the murder of some of the Bayānīs in Edirne around Him; via Western diplomatic channels, such as the Americans, the Bahāʾīs themselves managed to pressure the Ottoman Turkish government to relent on plans to permanently incarcerate the Bahāʾī founder for facilitating – nay, ordering - such crimes. This '**Petition of** [the] **Baha'is of Shushtar, Iran, March, 1867, to U.S. Government**' is clear evidence to that end. There is no question that the relatively weak response of the Ottoman Turkish government to the crimes of the Bahāʾī founder and his thuggish partisans by merely expelling him to Acre, Palestine (where such crimes of sectarian murder and mayhem then continued unabated) was in large measure due to such Western diplomatic pressure being applied to the Ottoman Turks through such petitions and similar. This sort of thing is now happening with **AROPL** where they are being both boosted as well as protected by Western Anglo-Zionist interests even though **AROPL** stands accused of a litany of crimes, including murder and racketeering.

[14] **Qurʾān 3:54.**

[15] https://www.onmanorama.com/news/kerala/2019/09/21/missing-woman-lisa-weiss-german-kerala-police-seeks-foreign-help.amp.html (retrieved 9 May 2025 CE).

[16] As well as the Zionists.

[17] Never mind our 2022 CE fatwa against the government of the Islamic Republic of Iran and its so-called 'supreme leader' during the height of the 'Woman, Life, Freedom' movement, online https://www.academia.edu/87791850/Fatwa_against_the_IRI_English_, and the

original Persian, https://archive.org/details/fatwa-against-the-iri (retrieved 9 May 2025 CE).

[18] https://en.wikipedia.org/wiki/Picatrix (retrieved 9 May 2025 CE).

[19] From us as well as many others. For example, that the coronovirus was divine in origin was something that we explicitly publicized in the 2021 CE Arabic draft of our **Book of Guidance** (now offline) as well as in **the 2nd Gate of the Twelfth Unity of the Bayān** (the Persian, Arabic as well as English drafts being publicized on our blog and elsewhere as of **July-August 2021 CE**, well over a year and a half before he first proclaimed it in his **Goal of the Wise**) (see below). Additionally, the abrogation on the prohibition of consuming alcohol is also what we presented in the **Completion of the Bayān** in its **4th Gate of the Fifteenth Unity** as of early-mid 2022 CE: at least ten (**10**) months before the online publication of the **Goal of the Wise**; for the **Completion of the Arabic Bayān and the Eight Paths,** see https://catalogue.nla.gov.au/catalog/10004752 (retrieved 17 May 2025 CE); for the Arabic draft of the **Twelfth Unity**, see our blog (date-stamped: 17 July 2021 CE), https://wahidazal303.blogspot.com/2021/07/blog-post_17.html and Scribd https://www.scribd.com/document/516177210/%D8%A8%D9%8A%D8%A7%D9%86-%D8%B9%D8%B1%D8%A8%D9%8A-%D9%88%D8%A7%D8%AD%D8%AF-%DB%B1%DB%B2#from_embed
(retrieved 9 May 2025 CE).

[20] Since no true 'anointed of God', divine guide, and mahdī needs to plagiarize.

[21] That is, *lā ilāha*/'no god'.

[22] Which is to say, *illa allāh*/'but God'.

[23] https://www.govinfo.gov/app/details/USCOURTS-caed-2_08-cv-00687/context
(retrieved 9 May 2025 CE).

[24] The entire first chapter of our **The Effulgences of Wisdom** is a commentary on this very paragraph from the Primal Point's *tafsīr sūrah al-baqara*; online, https://nla.gov.au/nla.obj-3447780091/view (retrieved 3 May 2025 CE).

[25] https://iranian.com/main/blog/nur/god-satan-adam-eve-and-kabbalah.html (retrieved 3 May 2025 CE); and again (including in the original Arabic of the Primal Point) on our blog (on 13 February 2022 CE) ten months before his so-called book was first published online (on 24 December 2022 CE), https://wahidazal303.blogspot.com/2022/02/the-true-meanings-of-expulsion-from.html (retrieved 3 May 2025 CE).

[26] The Bāb *tafsīr sūrah al-baqara* (**the Commentary on the Surah of the Cow**), private **MS** (*my trans.*); see also the **MS** (manuscript) **INBMC BAQ6014**: 155 (Pdf: 40), online,

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https://archive.org/details/baq-6014.-c (retrieved 10 May 2025 CE). The original Arabic of this passage (with our vocalization) is as follows:

إِنَّ آدَمَ خَلَقَ اللهُ مَبْدَأَ وُجُودِهِ مِنْ فَاضِلِ أَشِعَّةِ جِسْمِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَالشَّيْءُ لَا يُقْرَبُ وَرَاءَ مَبْدَئِهِ فَلَمَّا قَرُبَ آدَمُ بِالشَّجَرَةِ الْحَقِيقَةِ الْمُتَجَلِّيَةِ مِنَ الْفَاطِمَةِ عَلَيْهَا السَّلَامُ بِقُرْبِ الْوُجُودِ، عَصَى رَبَّهُ لِأَنَّ اللَّهَ سُبْحَانَهُ أَمَرَهُ أَنْ لَا تُقْرَبَهَا إِلَّا بِالْوِجْدَانِ الْمُقَرَّبِ، هِيَ الشَّجَرَةُ لَا سِوَاهَا

[27] https://en.wikipedia.org/wiki/Lilith (retrieved 10 May 2025 CE). As we have stated elsewhere, the narrative of Lilith - and later also Astarte - was in origin, thrust and motivation a misogynist rabbinic smear targeting women of every age and the pre-Abrahamic pagan peoples of Mesopotamia, and specifically the goddess Ishtar of the Sumero-Babylonian-Assyrians. The presence of quasi-rabbinic narratives and arguments camouflaged by a transparent Gnostic, neo-Manichaean and New Age veneer are replete throughout **Abū'l-Kāẓib**'s so-called '*Goal of the Wise*'.

[28] Since the schismatic 'white banner' followers of Aḥmad al-Ḥasan in Iraq dispute whether **Abū'l-Kāẓib** ever even met with him in person, https://www.saviorofmankind.com/facebook-posts/najaf-office-declaration-of-dissociation/?ref=gurumag.com (retrieved 10 May 2025 CE).

[29] The founder of the Bahāʾism, which some people have observed **Abū'l-Kāẓib** resembles.

[30] Pericopes of **Qurʾān 2:7, 16:108** and **50:37**.

[31] https://en.wikipedia.org/wiki/Abd_Allah_al-Mahdi_Billah (retrieved 10 May 2025 CE).

[32] My trans. http://shiaonlinelibrary.com/%D8%A7%D9%84%D9%83%D8%AA%D8%A8/1484_%D8%A8%D8%AD%D8%A7%D8%B1-%D8%A7%D9%84%D8%A3%D9%86%D9%88%D8%A7%D8%B1-%D8%A7%D9%84%D8%B9%D9%84%D8%A7%D9%85%D8%A9-%D8%A7%D9%84%D9%85%D8%AC%D9%84%D8%B3%D9%8A-%D8%AC-%D9%A5%D9%A3/%D8%A7%D9%84%D8%B5%D9%81%D8%AD%D8%A9_152#top (pp: 147-9) (retrieved 10 May 2025 CE).

[33] https://en.wikishia.net/view/Muhammad_b._Ibrahim_al-Nu%27mani (retrieved 10 May 2025 CE).

[34] We would like to take the opportunity to thank our Spanish *ghālī* correspondent for first pointing this out to us in private Telegram conversation; for ʿUbayd'ullāh al-Mahdī Billāh,

Wake up!

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the account in Farhad Daftary's **The Ismaʿīlīs: Their History and Doctrines**, 1st edition (Cambridge University Press: Cambridge, 1990), 106-110, is by and large still standard.

[35] https://en.wikipedia.org/wiki/Ahmed_al-Hasan (retrieved 10 May 2025 CE). As countless individuals have urged us, the contents of this Wikipedia entry are not to be taken on face value with several individuals known to us and close to the individuals and events in question claiming it to be outright fiction.

[36] With one correspondent claiming that he was murdered during the mid teens of this common era century by the supporters of **Abū'l-Kāẓib** in Iraq while another claimed he was given refuge in Australia under the direct protection of the law enforcement and intelligence establishment of the Australian Commonwealth government. We believe most of these accounts to be fictitious, and that Aḥmad Ismāʿīl more than likely died in Iraq some time during the late '00s. A Facebook account claiming to be his with recent pictures bears little to no resemblance to the publicized pictures of *al-yamānī*. As we mentioned, the group in Iraq calling themselves the 'white banners' - the rival group to **AROPL** – speak and act as if Aḥmad Ismāʿīl is still alive. But there are legitimate reasons to remain incredulous, especially given that the brazen public proclamations and public activities of **AROPL** - on- and offline - clearly indicate a genuine power vacuum in the original organization of Aḥmad Ismāʿīl.

[37] https://en.wikipedia.org/wiki/Dia_Abdul_Zahra_Kadim (retrieved 10 May 2025 CE).

[38] https://en.wikipedia.org/wiki/Soldiers_of_Heaven (retrieved 10 May 2025 CE).

[39] Since al-Nuʿmānī was one of Kulaynī's students, why is there no mention of this report in his standard compilation?

[40] https://en.wikipedia.org/wiki/Isma%27il_ibn_Ja%27far (retrieved 10 May 2025 CE).

[41] In the Bayān, for example, the title *qāʾim* (ariser) is applied to multiple individuals simultaneously. It is obviously a title the Primal Point applies to Himself. It is then applied to Mullā Ḥusayn (i.e. the Qāʾim of Khurāsān) and then Quddūs (i.e. the Qāʾim of Māzandarān) as well as in at least three epistles to Ṣubḥ-i-Azal, never mind being applied to us; that is, *He whom God shall make Manifest* (*man yuẓhiruhu'Llāh*) Who is now manifest!

[42] https://en.wikipedia.org/wiki/Qarmatians (retrieved 10 May 2025 CE).

[43] https://en.wikipedia.org/wiki/Muhammad_ibn_Isma%27il (retrieved 10 May 2025 CE).

[44] See especially in that regard Heinz Halm *Kosmologie und Heilslehre der frühen Ismā'īlīya*: ***Studie zur islam*** (Deutsche Morgenländische Ges: 1978) Gnosis, Volumen 44, Número 1, particularly the seventh chapter entitled *Die Sieben und die Zwölf* (the Seven and the Twelve):

91-100; see also the Qarmaṭī work *kitāb shajara al-yaqīn* (the Book of the Tree of Certainty) (Beirut: 1984).

[45] It should be noted that the same manner of specious argumentation found among the Bahāʾīs to justify the flimsy claims of their founder is similarly used by these cultists to justify their own. For example, the Bahāʾīs take the conclusion - and especially the final two words - of the **6th Gate of the Sixth Unity** of the **Arabic Bayān**, i.e. *after awhile* (*baʿda hīn*), completely out of context, asserting it explicitly prophesies and proves the claims of their founder, when the overall meaning and context of the passage as well as the entire chapter establishes nothing of the sort. These Aḥmadist-Yamānī cultists, for their part, take a completely fabricated *ḥadīth* originally situated in a *bāṭinī*, non-Imāmī milieu and claim that it actually refers to Aḥmad al-Ḥasan and **Abū'l-Kāẓib** when no such thing is the case.

[46] See the comments in our commentary on the **6th Gate** of the **Sixth Unity of the Persian Bayān**, online https://nla.gov.au/nla.obj-3388852237/view (retrieved 10 May 2025 CE).

[47] The formal name used by the Bayān for Islam as a dispensation.

[48] Two of the Bayānic terms for the stations previously known as prophet-messengers, saints (*awlīya*), imāms, etc.

[49] Paraphrase of Mullā Muḥsin Fayḍ Kāshānī (d. 1680 CE) per Henry Corbin's translation in *Spiritual Body and Celestial Earth: From Mazdean Iran to Shiʿite Iran* Trans. Nancy Pearson (Princeton University Press: Princeton, 1977): 176.

[50] Meaning, *in that time* [of beginnings], i.e. sacred or *mythic* time.

[51] **Qurʾān 16:116.**

[52] See our two responses regarding this issue, online https://archive.org/details/regarding-the-alteration-of-the-divine-plans-al-bada and https://archive.org/details/further-reflections-on-the-alteration-of-the-divine-plans-al-bada (retrieved 10 May 2025 CE).

[53] Especially given the fact, and as the 6th Imām (ع) rightfully asserts:

> *God, the granderous and majestic, is not worshipped by anything like the alteration of plans (al-badāʾ)! (my trans.)*
>
> مَا عُبِدَ اللَّهُ عَزَّ وَجَلَّ بِشَيْءٍ مِثْلَ الْبَدَاءِ

https://shiaonlinelibrary.com/الكتب/1122_الكافي-الشيخ-الكليني-ج-١/الصفحة_194 (retrieved 10 May 2025 CE).

Wake up!

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[54] Which is to say, **1.** The Ultimate Reality; **2.** Disclosure of the glorifications of the Divine Majesty without indication; **3.** The erasure of conjecture in the realization of the Known; **4.** The lifting of the veil over the Mystery of the Secret; **5.** the ecstatic attraction of the Divine Exclusive Oneness by the attributive apprehension of the Divine Unicity; **6.** A Light illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Talismanic-Temples of Unicity; **7.** Extinguish the Lamp for the Dawn hath indeed Arisen!

[55] That is, *glory be to God and praise be unto God and there is no god but God and God is the Most Great* (سبحان الله والحمد الله ولا إله إلّا الله والله أكبر) (*subḥān'ullāh wa'l-ḥamdulillāh wa lā ilāha illā allāh wa allāhu akbar*).

[56] Namely, *Single*, *Alive*, *Peerless*, *Judge*, *Just* and *Holy* (فرد حيّ قيّوم حكم عدل قدّوس) (*fard, ḥayy, qayyūm, ḥakam, ʿadl, quddūs*).

[57] *Miṣbāḥ al-sharīʿa*, vol. 1: 37 (*my trans.*)

[58] **Qurʾān 3:7**.

[59] Like what the Bayān offers.

[60] Thanks again to our Spanish *ghālī* friend for the original phrasing.

[61] See https://www.scribd.com/doc/276680246/The-Trial-of-Mulla-Ali-Bastami-a-Combined-Sunni-Shii-Fatwa-Against-the-Bab (retrieved 10 May 2025 CE).

[62] **Qurʾān 10:38**.

[63] Large parts of his so-called **Goal of the Wise**, for instance, are outright plagiarized, white-washed, dumbed down and then totally *new ageified* (if we may coin a neologism) right out of the *al-haft wa'l-aẓilla* (the Seven and the Shadows), a treatise attributed to al-Mufaḍḍal ibn ʿUmar al-Juʿfī (d. 798 CE), a companion of the 6th Imām (ع), online https://archive.org/details/20240709_20240709_1909/mode/2up (retrieved 10 May 2025 CE); for the Nuṣayrīs see, Yaron Friedman *The Nuṣayrī-ʿAlawīs: An Introduction to the Religion, History and Identity of the Leading Minority in Syria* (E.J. Brill: Leiden & Boston, 2010).

[64] https://en.wikipedia.org/wiki/Rajneesh (retrieved 10 May 2025 CE).

[65] https://en.wikipedia.org/wiki/MKUltra (retrieved 10 May 2025 CE).

[66] In *man lā yaḥḍuruhu al-faqīh*, volume 1, *ḥadīth* 767.

[67] Al-Kāfī, vol. 6: 449.

[68] *Kitāb-i-nuqṭat'ul-kāf* (ed.) E.G. Browne (E.J. Brill: Leiden, 1910): 152-3:

> ...امّا رایت یمانی جناب ذکر مراد است و رایت حسینی که از همه مشخص تر است و
> رایت محمّد بن الحسن علیه السّلام میباشد رایت حضرت قدّوس است و رایت خراسانی

Wake up!

مراد از رایت جناب سیّد الشهداء علیه السّلام است که از خراسان حرکت نمود و باب
جناب ذکر بودند و رایت طالقانی که میفرماید از بطن طالقان ظاهر میشود مراد جناب
طاهره است که والد ایشان طالقانی هستند و رایت سفیانی رایت ناصر الدین شاه است...

Online, https://archive.org/details/NuqtatulKaforiginalE.G.BrowneEdition (retrieved 11 May 2025 CE).

[69] My trans. *Biḥār al-anwār*, vol. 52, **h.96** (Beirut edition: 1983 CE/ 1403 AH): 252.

[70] See Abbas Amanat *Pivot of the Universe: Nasir al-Din Shah Qajar and the Iranian monarchy* (University of California Press: Los Angeles, 1997): 89-100.

[71] A few of whom were Letters of the Living themselves who all later perished a few months later along with Quddūs and Mullā Ḥusayn.

[72] See **our A Preliminary Survey Of The Cyprus Bayānī Corpus I: The Works of the Bāb**, item marked **(lvi.) (519-521)** for **8. The folder marked NO 7** (2016) **(Pdf: 29-31)**, online https://archive.org/details/apreliminarysurveyofthecyprusbayanicorpusi1.2 (retrieved 12 May 2025 CE).

[73] If this point confuses the reader, let us briefly explain the Bābī theophanology justifying it: the Primal Point is considered the Manifestation of the **Primal Will** of the Divinity. In the first year of His Manifestation, He equivocally introduced Himself as the gate (*bāb*) to the Hidden Imām. By the third year of the Manifestation, however, He dropped any further exercise of the discipline of the arcana/dissimulation (*taqīya*) and introduced Himself outright as the *archetypal return* of the Twelfth Imām and Mahdī in person. But by the fourth year of the Manifestation, He had transcended even that august station as He entered a period of full divinity and so the archetypal rank of the Twelfth Imām and Mahdī was now delegated to Quddūs, the 18th Letter of the Living and the Last Name of God, Who *embodified* it henceforth until His martyrdom in May 1849 CE. To fully apprehend this theophanological scheme, recourse must be made to the *ḥadīth al-ḥaqīqa* that we cited above. Elsewhere we articulated the matter, as such:

(i.) ***The Disclosure of the glorifications of the Divine Majesty of without indication*** represents the first year (1260-61 AH/1844-5 CE) of the Bāb's ministry with his declaration and acceptance by Mullā Ḥusayn Bushrūʾī (d. 1849), the *bāb al-bāb*,

and the "revelation" of his first major public work, the **Commentary on the Sūrah of Joseph** , the "*Best of Stories,*" the ***Peerless Names***; the composition of the eighteen Letters of the Living, i.e. his first eighteen disciples; and the Bāb and the 18th disciple Mullā Muḥammad ʿAlī Bārfurūshī *Quddūs' hājj* journey together to Mecca and Medīna where at the *Kaʿba* apparently the Bāb also made some kind of public proclamation. In his own independent commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states *...the 'glorifications' are the pure veils* [of absoluteness] *and the unadulterated/transcendental Hidden Cloud of Unknowing; and this is the station of the Names and the Attributes whereby* ' [the divine] *Majesty' represents the station of the Named* [i.e. God] *from which all attributes are negated...*

(ii.) ***The negation of all speculation and the realization of the Known*** represents the second year of the Bāb's ministry (1261-2 AH/1845-6 CE) wherein the Bāb returned from the *hājj* journey; was arrested en route to Shīrāz in Bushihr; was brought back to Shīrāz under escort; placed under house arrest by its governor and then publicly made to recant his claim to *bābīyat* (i.e. gateship and exclusive deputyship to the Hidden Twelfth Imām) at the *Masjid al-Wakīl*; then ordering his disciples to destroy all copies of his **Commentary on the Sūrah of Joseph** and to exercise the discipline of the arcane (*taqīya*) until further notice; whereby in this period a less bold, or "less transcendental" (as Browne characterizes it), and somewhat more orthodox doctrine was set forth that would not antagonize mainstream Shiʿi religious sensibilities. In his commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states*...the 'negation of all speculation' denotes 'the glorifications' and the 'realization of what can be realized' is 'the* [divine] *Majesty', and this is the singular reality but with* [its] *expressed locutions* [occurring instead] *within* [the world of] *multiplicity ...*

(iii.) ***The nullificative annihilation of the secret by the victorious rending of the veil off the mystery of the Secret*** represents the third year of the Bāb's ministry (1262-3 AH/1846-7 CE) wherein, following the outbreak of a cholera epidemic, the Bāb fled Shīrāz, first, to Isfahān, briefly finding patronage and protection under its Georgian governor Manūchehr Khān Gurjī *Muʿtamid al-Dawlih* (d. 1847); but after Manūchehr Khān Gurjī's death in early 1847, the new governor instead handed the Bāb over to an imperial escort ordered by the premier (and Bābī antichrist) Hājjī Mīrzā Āqāsī (d. 1848) who had the Bāb diverted from his route to the capital

Tehrān to imperial banishment instead at a mountain fortress in the Western Azerbāijānī town of Mākū. This is also the year wherein the Bāb outright declared himself to be the Mahdī and Twelfth Imām (ع) in person. In his commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states...*and the primary and secondary meaning/signification of this is that whosoever has apprehended it, apprehended it, and whosoever is ignorant of it, is ignorant of it...*

(iv.) *The attraction of the Divine Oneness by the attributive apprehension of the Divine Unicity*" represents the fourth year of the Bāb's ministry (1263-4 AH/1847-8 CE) and marks the "revelation" of both the Arabic and Persian Bayāns at Mākū and the elevation of the Bāb's own claims from *maḥdawīya* to divinity (and it was here when the Bāb first began using for himself the title "the Primal Point" . This is also the year when Qurra't'ul-ʿAyn was expelled by Ottoman authorities from the Shīʿi shrine center of the ʿAtabāt in Irāq back to Irān; the year when the Badasht conference in Māzāndārān occurred (i.e. the Bābī dramaturgy of Alamūt) wherein the assembled Bābīs under the leadership of Qurra't'ul-ʿAyn and Quddūs made their public proclamation claiming the end of the exoteric dispensation of Islam; the beginning of the Qājār state versus Bābī showdown/armed conflict at the fort of Shaykh Ṭabarsī led by Mullā Ḥusayn Bushrūʾī and Quddūs following the conference of Badasht; and the independent theophanic claims advanced by Quddūs during the siege of Shaykh Ṭabarsī as the *Qāʾim* (Ariser). In his commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states...*O Kumayl, the Exclusive Oneness is your magnetizing attraction towards the Divine Unicity because your visionary witnessing is in/by God, disclosing therein the coverings and the veils; and the Reality of the Majesty is in the primal* [*station*], *the Known is in the second, the Secret in the third, and the Exclusive Oneness in the fourth...*

(v.) *A Light illuminating from the Dawn of Pre-Eternity and shedding its traces upon the tablets of the Talismanic-Temples of Unicity* represents the fifth year of the Bāb's ministry (1264-5 AH/1848-9 CE) wherein occurred his trial in Tabrīz and, on Russian diplomatic insistence to the central government in Tehrān, his banishment from Mākū to a mountainous prison fortress in a remote part of north-western Azerbāijān known as Chihrīq. In this year the Bābī insurrection and siege at the fort of Shaykh Ṭabarsī was brutally suppressed by Qājar

government troops with the majority of its participants, including its two leaders Mullā Ḥusayn Bushrūʾī and Quddūs, massacred. Most significantly in this year (following the death of Quddūs and "in order to console the believers," as Hājjī Mīrzā Jānī Kāshānī puts it) was the appearance or "theophanic manifestation" of Mīrzā Yaḥyā Nūrī *Ṣubh-i-Azal* (the Dawn of Pre-Eternity) (d. 1912) and his appointment as the Bāb's 'Mirror' and 'vicar/successor'. In his commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states, "*...his* (i.e. ʿAlī's) *intention, upon Him be peace, is that he* (i.e. Kumayl) *apprehend the appearance/elucidation of the stations of the theophanic manifestation* of *the* [divine] *activity and its traces. The Dawn of Pre-Eternity is ʿAlī, upon Him be Peace, and the Sun of Pre-Eternity is Muḥammad, peace be upon Him, and what pertains to Ḥusayn, upon Him be peace; and what illuminates indicates the Imāms, upon Them be peace, and the Light is Fāṭima, upon Her be peace; and the Talismanic-Temples of Unicity indicates the prophets and the inheritors; and its traces is your station and the station of the Shiʿi...*" (*my trans.*) (ibid.) In his **Seven Proofs**, the Bāb there corresponds this specific theophanic sequence to the fifth verse of Imām Mūḥammad al-Bāqir's (ع) **Dawn Prayer**, wherein the attribute of Light is specifically invoked, and here he says it relates to "the Prince of Martyrs", i.e. Ḥusayn (ع). Now, Ḥusayn (حسين) in *abjad* numerology is **128** which when multiplied by two (128 x 2) equals 256 which is نور (light). In the paragraph just above it in the **Seven Proofs**, the Bāb relates this fifth theophanic sequence of the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* to the fifth year of his ministry, which at the time of writing the **Seven Proofs** had not as yet occurred (it is generally presumed that the **Seven Proofs** was composed somewhere around the later part of the fourth year). Here he tells the recipient of this treatise that if he (i.e. the Bāb's addressee) does not become perturbed or confused in the coming fifth year, he (i.e. the addressee) shall behold the *Light Illuminating from the Dawn of Pre-Eternity*

(vi.) *Extinguish the lamp for the Dawn hath indeed Arisen*!" represents the sixth and final year of the Bāb's ministry (1265-6 AH/1849-50 CE) and is marked by the rise and establishment of the vicegerency of Ṣubh-i-Azal over the Bābīs and the "martyrdom" (or execution) of the Bāb by firing squad in Tabrīz on 8 July 1850. In his commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states, *...the intent here is in this, O Kumayl, that in*

Wake up!

> *extinguishing the lamp which your mind, your soul and your spirit treads within the darkness there may dawn upon you the subtilised heart-flux, for it* [i.e. the subtilised heart-flux] *is the Dawn...*

From https://www.scribd.com/document/365974016/Questions-and-Answers-full (retrieved 12 May 2025 CE).

On the main point above, for example, the author of *nuqṭat'ul-kāf* states:

> ...His Eminence the Hājjī [i.e. Quddūs] was claimant to the station of Sanctity (*quddūsīyat*), which was indeed [the station of] the Return of the Messenger of God (*rasūl'ullāh*). With His own veracious proofs, He proved Himself, amongst these being His versical-signs (*āyāt*), prayers (*munājāt*) and sermons (*khutab*)...It is from such enunciations from His Holiness the Remembrance [i.e. the Bāb] where it became evident that the promised *Qā'im* [i.e. the Resurrector] was in fact His Holiness Quddūs whereupon 313 individuals amongst the [eschatological] helping directors (*nuqabā'*) gathered around Him [at Shaykh Tabarsī]...And His Holiness the Remembrance was His Gate (*bāb*). Immediately when the Manifestation of Quddūs occurred, His Holiness the Remembrance ceased laying pen to paper, and then His Holiness Quddūs independently proclaimed His Cause. During the time His Holiness the Remembrance was Speaking (*mutinatiq būdand*), His Holiness Quddūs was Silent (*sākit*). His Holiness [Quddūs] was the Heaven of Will (*samā'-i-mashīyat*) while His Holiness the Remembrance was the Earth of Volition (*arḍ-i-irādih*)..., *ibid.*, 152 & 202.

[74] *Kitāb-i-nuqṭat'ul-kāf*, *ibid.*

[75] See https://bayanic.com/lib/fwd/tabarsi/Tabarsi-FWD.html, https://bayanic.com/lib/fwd/maymiyeh/Maymiyeh-FWD.html, https://bayanic.com/lib/fwd/mazandaran/Mazandaran-FWD.html https://bayanic.com/lib/scan/hist/Tarikh-Abu_Taleb.pdf and https://bayanic.com/lib/typed/hist/hosseini.pdf

(retrieved 12 May 2025 CE). Bahāʾī accounts and sourcing over such events should generally be avoided.

[76] Where the Primal Point creates a dual (*ṣirāṭān*) out of the word for 'Path' (*ṣirāṭ*). This particular passage has confused many, and particularly some of the *ḥawzavī* mullahs who have ridiculed it as referring to the constellation 'Cancer' (*ṣarāṭān*).

[77] The return of Jesus (ع) with the Mahdī – or, even the identity of Jesus (ع) as the Mahdī – is yet another such example of an ʿAbbasid-era tradition manufacturing, which we have spoken about elsewhere.

[78] Here is just some of the literary evidence to that end, which we cite directly from our friend without further emendation. To wit,

> Prophet Muhammad said:
>
> A man called Al-Sufyani will emerge in the depths of Damascus, and most of those who follow him will be from Kalb. He will kill until he rips open the bellies of women or kills children. Then Qais will gather around them and kill them.
>
> **Kanz Al-Umal, v14, p.272.**

> Prophet Muhammad said:
>
> I warn you of seven tribulations that will occur after me: a tribulation that will come from Medina, a tribulation in Mecca, a tribulation that will come from Yemen, a tribulation that will come from al-Sham (Greater Syria), a tribulation that will come from the East, a tribulation that will come from the West, and a tribulation from the heart of al-Sham — and it is the Sufyani.
>
> **Al-Mustadrak, v4, p515.**

> Prophet Muhammad said:

Wake up!

A tribulation will occur between the people of the East and the West, and while they are in that state, the Sufyānī will emerge from the dry valley, and in his surge he will descend upon Damascus. He will then send two armies—one to the East and one to Medina—until he reaches the land of Babylon.

Tafsir Al-Thulibi, v8, p.95.

The known Sufyani are Ziyad Al-Sufyani who existed during the times of our Imams (s) and Tamim Al-Lakhmi and Abu Al-Umaytr were both known as the Sufyani.

Now Yamani: Prophet Muhammad said:

The Hour will not be established until a man from Qahtan (Yemen) appears, driving the people with his stick.

Sahih Bukhari, Hadith no. 7117.

Prophet Muhammad said:

This matter was in Himyar (Yemen), then Allah the Almighty took it away from them and placed it in Quraysh — and it will return to them (a man from Yemen will emerge).

Al-Jami Al-Sahih, v2, p.389.

Ka'b said:

So the people gather and look to whom they should pledge allegiance. While they are in that state, they hear a voice — not spoken by any human or jinn — saying: 'Pledge allegiance to so-and-so by name. He is not from this or that lineage, but he is a Yemeni caliph.

Kitab Al-Fitan, Ibn Hamad, v1, p244.

Wake up!

Ka'b said:

Then the Yamani will appear and kill the Quraysh in Jerusalem (the Israelites), and under his hands will be the epic battles.

Kitab Al-Fitan, Ibn Hamad, v1, p.238.

The most [well] known Yamani was Muhammad Ibn Abdullah Ibn Ziyad he existed during the time of our Imams (s) along with others like Ishaq Ibn Al-Abbas, and Al-Qahtani.

[79] This coinage is by the Primal Point in His **Book of the Names of All-Things** (*kitāb asmāʾ al-kullu-shayʾ*) and is the two-hundred and sixty-second (**262nd**) Divine Name that governs the fifteenth (**15th**) day of the fourteen (**14th**) Bayānī **All-Things enumerated** month of *qawl* (speech). Its elevated theophanic significance must be read beyond surfaces and unto higher cosmological and spiritual registers. Here are some further, layered renderings by us unpacking its multifaceted meaning:

1. The Gatherer of All-Things into Itself
God as ***al-Wāsiq*** is the One who draws together all realities, gathering scattered multiplicities into the Unity of Its Essence - a theophanic consolidation (*jamʿ*). This aligns with **Qurʾān 11:123**: *To God belongs the unseen of the heavens and the earth; and unto Him all matters are returned!*

2. The Bearer of the Cosmic Trust
Just as the Earth, mountains, and heavens refused to bear the *amāna* (trust), yet humanity accepted it (per **Qurʾān 33:72**), thus God as ***al-Wāsiq*** is the true bearer of all trusts - the carrier of realities on behalf of all beings.

3. The Provider Who Stores for Every Soul its Portion
Echoing the agricultural resonance of ***wasq*** as a unit of stored produce, ***al-Wāsiq*** is the One who apportions, stores, and distributes spiritual and material sustenance to each being in its season.

4. The One in Whom All Burdens Are Gathered and Borne

Wake up!

From the root meaning of *carrying*, this suggests God is the carrier of burdens, *the bearer of sorrows*, as hinted in **Qurʾān 20:2** : *We have not sent down the Qurʾān that you may be burdened!*

5. The Consolidator of Dispersion

Theologically, ***al-Wāsiq*** may signify the **Divine Gatherer**, who **reunites scattered souls**, bringing them from division (*tafriqa*) to unity (*tawḥīd*), restoring them to the primordial cohesion of the **Day of the Covenant** (*yawm al-mīthāq*) – something that **Abū'l-Kāzib** will never accomplish because he does not even know what it really means.

[80] https://theahmadireligion.org/sdc_download/15095/?key=zl00bzdrt0t44lvad7q88fczwv14v7 (retrieved 17 May 2025 CE).

[81] https://en.wikipedia.org/wiki/Frankism (retrieved 17 May 2025 CE).

[82] While we disagree with the details and much of the argumentation of rabbi Marvin S. Antelman, we do agree in general with some of the key premises of what he says in his *To Eliminate the Opiate*, online, vol. 1, https://ia801801.us.archive.org/10/items/marvin-s.-antelman-to-eliminate-the-opiate-vol-1-pdf/Marvin%20S.%20Antelman%20-%20To%20Eliminate%20the%20Opiate%20vol%201%20pdf_text.pdf (retrieved 17 May 2025 CE). So the issue is not merely that these Sabbatian-Frankists wish to destroy Judaism as a religion, which they certainly do – and in large measure already have with Zionism and the creation of the state of Israel. Rather, these satanists wish to eliminate all credible religion by corrupting them from within or setting-up fake antagonists against them (which these Sabbatian-Frankists fully finance and support from behind the scenes) – period, full-stop! - and they have perpetrated this over the past three-hundred (**300**) plus years wherever they have detected the slightest emerging threat to themselves, whether this be in Judaism, Christianity, Islam, the Bayān, or any other emerging creed which may be perceived to be a long-term threat to them – like originally with the Neo-Traditionalist school (albeit those people possess many problems of their own already). Their war is against all who do not subscribe to their complete inversions, since these are the *counter-initiates* of the age *par excellence* wherein (with a reverse Midas-touch) they corrupt whatever they come into contact with. Their greatest ruse has thus far been to recruit traditional Jews – their traditionally avowed enemies – to do their constant bidding for them without these Jews so much as realizing the fact even though, as Antelman and others have suggested, these satanists were fully on board with the Nazi Holocaust of the Jews of Europe and may have even infiltrated the highest ranks of the **NSDAP**. The checkered biography together with

the extremely dubious activities of Rudolf von Sebottendorff (d. 1945 CE), one of the founding members of the **Thule Society**, reveal him as someone of possible Sabbatian-Frankist pedigree; see also, https://biblestudynow.home.blog/2022/05/29/the-evil-legacy-of-jacob-frank/
and
https://www.anumuseum.org.il/blog/jacob-frank/ (retrieved 17 May 2025 CE); for a recent study on Jacob Frank see, Jay Michaelson *The heresy of Jacob Frank : from Jewish messianism to esoteric myth* (Oxford University Press: New York, 2022).

[83] The **3rd Gate of the Sixth Unity of the Arabic Bayān**:

So none shall dwell in the Pentadic Land except My Godfearing servants!

فَلَا يَسْكُنُ فِي أَرْضِ الْخَمْسِ إِلَّا عِبَادِيَ الْمُتَّقُونَ

These being **1.** Fars, **2.** Azerbaijan, **3.** Khurāsān, 4. Māzandarān, and **5.** ʿIrāq, see also the **16th Gate of the Seventh Unity of the Persian Bayān**. We have abrogated these specific ordinances in the **Completion of the Bayān**.

[84] Online,
https://theahmadireligion.org/sdc_download/8064/?key=awijly8hyez4vywbbq9omecqhz8ezi (retrieved 17 May 2025 CE).

[85] That is, the name of the creator of the Golden Calf per **Qurʾān 20:85**.

[86] https://wahidazal303.blogspot.com/2024/12/summary-of-19-basic-principles-of.html and https://youtu.be/6AlbbuhgFrg?si=adH8OL3gnLeeRQUl (retrieved 17 May 2025 CE).

[87] See,
https://www.academia.edu/44555242/Gershom_Scholem_Redemption_through_Sin_in_The_Messianic_Idea_in_Judaism_and_Other_Essays_on_Jewish_Spirituality_New_York_Schocken_1971_78_141_trans_Hillel_Halkin (retrieved 17 May 2025 CE).

[88] Or true providential-guide, a saint (*walī*), for that matter.

[89] Or any of the prayers, supplications, or theopathic sayings of the Imāms (ع), for that matter.

[90] https://bahaiquotes.com/subject/calamity (retrieved 17 May 2025 CE).

[91] See here, for example, how the Bahāʾīs have done it,

Wake up!

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https://web.archive.org/web/20121014062635/http://bahai-library.com/published.uhj/counsellors.html (retrieved 17 May 2025 CE), especially where it says,

Protection of the Cause (pp. 15-16)

Although deepening the friends' understanding of the Covenant and increasing their love and loyalty to it are of paramount importance, the duties of the Auxiliary Board members for Protection do not end here. The Board members must remain ever vigilant, monitoring the actions of those who, driven by the promptings of ego, seek to sow the seeds of doubt in the minds of the friends and undermine the Faith. In general, whenever believers become aware of such problems, they should immediately contact whatever institution they feel moved to turn to, whether it be a Counsellor, an Auxiliary Board member, the National Spiritual Assembly or their own Local Assembly. It then becomes the duty of that institution to ensure that the report is fed into the correct channels and that all the other institutions affected are promptly informed. Not infrequently, the responsibility will fall on an Auxiliary Board member, in coordination with the Assembly concerned, to take some form of action in response to the situation. This involvement will include counselling the believer in question; warning him, if necessary, of the consequences of his actions; and bringing to the attention of the Counsellors the gravity of the situation, which may call for their intervention. Naturally, the Board member has to exert every effort to counteract the schemes and arrest the spread of the influence of those few who, despite attempts to guide them, eventually break the Covenant.

The need to protect the Faith from the attacks of its enemies may not be generally appreciated by the friends, particularly in places where attacks have been infrequent. However, it is certain that such opposition will increase, become concerted, and eventually universal. The writings clearly foreshadow not only an intensification of the machinations of internal enemies, but a rise in the hostility and opposition of its external enemies, whether religious or secular, as the Cause pursues its onward march towards ultimate victory. Therefore, in the light of the warnings of the Guardian, the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies, or to have been put out of

the Faith", discreetly investigate their activities, alert intelligently the friends to the opposition inevitably to come, explain how each crisis in God's Faith has always proved to be a blessing in disguise, and prepare them for the "dire contest which is destined to range the Army of Light against the forces of darkness.

[92] https://catalogue.nla.gov.au/catalog/10034600 (retrieved 17 May 2025 CE).
[93] https://upload.wikimedia.org/wikipedia/commons/0/0d/Re-Horakhty.svg (retrieved 17 May 2025 CE).
[94] https://en.wikipedia.org/wiki/Karl_Popper (retrieved 17 May 2025 CE).
[95] https://en.wikipedia.org/wiki/The_Open_Society_and_Its_Enemies, online https://archive.org/details/in.ernet.dli.2015.187315 (retrieved 17 May 2025 CE).
[96] The blatant corruption of the Trump era amongst public officials made one commentator on Twitter/X recently augment even the category *kakistocracy* and re-label the patently insane phenomena of Trumpocratic America as *clusterfuckocracy*.
[97] A perfect example of this is Suhrawardī's initiatic or visionary tales - which we will soon be conducting a lengthy online course upon - since in these visionary and allegorical tales the entire philosophical edifice of his Illuminationist metaphysics can be gleaned that is otherwise inaccessible to those incapable of understanding his dense philosophical prose. Conversely, we can also say that the *ḥikmat al-ishrāq* (the Wisdom of Illumination) itself is a sort of rationalist iteration of these very same symbolic tales whose analogical symbolisms can only be properly grasped by these very same visionary tales, something Corbin understood very well while modern commentators like John Walbridge are totally clueless about. Likewise, and connected to the last point, neither the *ḥikmat al-ishrāq* nor his visionary tales can be properly comprehended without recourse to the occult prayer cycles found in Suhrawardī's *al-wāridāt wa'l-taqdīsāt* (the Spiritual Influxes and Sanctifications).
[98] Overall basing himself on the extremely dubious and clearly fabricated *ḥadīth* of the *twelve mahdīs* (outrageously claiming it explicitly refers to himself) whilst plagiarizing from others then whitewashing and dumbing it all down.
[99] See Alexander Bevilacqua *The Republic of Arabic Letters, Islam and the European Enlightenment* (Harvard University Press: Harvard, 2018).
[100] *Futūḥāt al-makkīyyah* **(II: 459.28)** (فَسُبْحَانَ مَن أَظْهَرَ الأَشْيَاءَ وَهُوَ عَيْنُهَا).
[101] Although his motivations and overall reasoning are very different to ours, we believe that in generalities Eric Voegelin was basically correct in what he says in his *Science, Politics*

and Gnosticism, online https://archive.org/details/science-politics-and-gnosticism (retrieved 17 May 2025 CE).

[102] https://en.wikipedia.org/wiki/Heaven%27s_Gate_(religious_group) (retrieved 17 May 2025 CE).

[103] Or, what is otherwise termed as the *sinister current*. For those unfamiliar, we recommend as a good overall introduction to the subject Nikolas and Zeena Schreck's *Demons of the Flesh: The Complete Guide to Left Hand Path Sex Magic*, online https://archive.org/details/nicolas-schreck-demons-of-the-flesh (retrieved 17 May 2025 CE).

[104] That is, the Path of the Left-Hand, denoting the **Ida** (moon) and so the female and the '*Goddess*'. It was only as of the eighteenth-nineteenth centuries (**18th-19th CE**) – and probably due to the background influence of European Sabbatian-Frankists – when Hindu *Sanskrit* texts were first closely studied by Western scholars and translated (and as heretofore unknown aspects of Indian spirituality first became more widely known in the West) that Left-Hand Path was conflated and made synonymous with *satanism* as a sort of reverse Christianity. However, in its original Indian setting, *vāmamārga* has absolutely nothing to do with the Satan figure of the Abrahamic tradition. In fact, the *vāmamārga* in its own iteration as **Shaktism** is probably pre-Vedic as so possibly one of the oldest religions still existing in the world, since some consensus is emerging that it is originally Dravidian - so therefore pre-Vedic - and maybe even (like Shaivism) what remains of the high religion of the Indus Valley people: a contemporaneous civilization with Mesopotamia and Ancient Egypt. As we have been very open about it in the past, in our own *Islamaic* Bābī context, we ourself are a *vāmamārgin* or *shakta* – since we are devoted to the Goddess, *She whom God shall make Manifest*, the Imām-Creatrix, Fāṭima (ع) – and we are certainly no satanist.

[105] Among other things, they were also well known to deliberately perpetrate Jewish blood libels. To wit,

> The engagement of Bishop Kajetan Sołtyk, who in 1753 had orchestrated a ritual murder trial in Żytomierz, with Polish Frankists provided another, more dramatic occasion in which former or dissenting Jews would step forward to attest to the "truth" of the charge that Jews used Christian blood for ritual purposes. In the aftermath of the Kamieniec–Podolski disputation of 1757, Sołtyk sought to exploit the propagandistic potential of the Frankists, styled "Contra-Talmudists." He instigated another public disputation, which took

Wake up!

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place in Lwów in September 1759, in which the Frankists asserted that the Talmud (From the root *l-m-d,* "to learn, to study") Collection of commentaries on the Mishnah and the Mishnah itself. There are technically two Talmuds—the Babylonian Talmud teaches that Jews require Christian blood and that whoever believes in the Talmud is bound to follow this teaching. Deeply concerned about the flurry of ritual murder accusations in Poland, the Council of Four Lands sent three emissaries to the Vatican between 1754 and 1761 to appeal for the pope's protection. In 1758, Pope Benedict XIV ordered an investigation into the matter and charged Lorenzo Ganganelli, councilor of the Holy Office of the Inquisition—and later Pope Clement XIV—to prepare a report on the commission's work. Ganganelli's report, presented to the congregation of the Inquisition in March 1758, reviewed the major accusations of Jewish ritual murder since the thirteenth century and concluded that the blood libel was indeed a calumny, of which Jews and Judaism were innocent.

Online https://encyclopedia.yivo.org/article/322 (retrieved 16 May 2025 CE).

[106] These being the Aryanist occult racists who would later form the **Thule Society** and eventually after WWI, the **NSDAP** itself.

[107] See, for instance, Marc David Baer *The Dönme: Muslim Revolutionaries, and Secular Turks* (Stanford University Press: Standford, 2009), albeit this book primarily covers the modern Turkish branch of Sabbatianism. Scholem, for his part, had earlier claimed that the..*Sabbatians of Germany and the Austro-Hungarian Empire...were largely from a more wealthy background...As is frequently the case with religious sects, Sabbatianism was transmitted by entire families and not just by isolated individuals...*in *The Messianic Idea in Judaism*, *ibid.* , 135.

[108] One of our private email discussions with Nicholas Goodrick-Clarke even had him speculating whether the infamous **Protocols of the Elders of Zion** wasn't in fact a possible Sabbatian-Frankist forgery in authorship.

[109] https://en.wikipedia.org/wiki/Sabbatai_Zevi (retrieved 17 May 2025 CE); and of course, see also Gershom Scholem's magisterial *Sabbatai Sevi: The Mystical Messiah*, 1626-1676 (Princeton University Press: Princeton, 1973).

[110] https://archive.org/details/the-goal-of-the-wise-ar (retrieved 17 May 2025 CE).

[111] According to one of our online correspondents versed in all things Lurianic and Sabbatian (and who explicitly does not wish to be identified), the number eight-hundred and fifteen (**815**) is the *mispar gadol* (extended *gematria*) for the esoteric acrostic **תיה** where

Wake up!

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tav (ת) is calculated in its *sophit* (extended) form as **800** rather than the standard **400**. Here *tav* (ת), as the final letter of the Hebrew alphabet, represents endings and completions, since this letter represents the final emanation, which is the sphere of **Malkuth**; *yod* (י), which is usually the letter exclusively associated with God, here denotes the Divine contraction or (in Lurianism) *tzimtzum*; and *he* (ה) here is the divine breath and as the final letter, again, denotes **Malkuth** (or, more specifically, the **Shekinah** of **Malkuth**). Without citing us a source, according to this correspondent both the number as well as the esoteric acrostic are central to some Frankist secret doctrine wherein these three letters are meant to code one expression of the Frankist trinity (i.e. **i.** the Hidden God ת, **ii.** the Virgin י and **iii.** Sabbati Zevi/Jacob Frank as the messiah ה). But besides that, according to them, these three letters are also meant to **1.** veil notions of *redemption through sin*; **2.** encode the identity of their messiah; and **3.** express apocalyptic transgression and *tikkun* (*restoration*) via the establishment of the - in their view - the Torah of the *atzilut* (i.e. the *lawless* law). So read as a messianic formula, we could decode it as something like this:

- **Tav** (ת) symbolizes the *end*, the messianic age, and the sealing of the covenant.
- **Yod–Heh** (יה) is an abbreviation of the Divine Name.

Thus, **תיה** can be read as the *Godhead at the end* or the *God of the endtimes*, that is, Sabbatai Zevi or Jacob Frank as embodiments of the final divine manifestation. This fits especially well with Jacob Frank's claim to be God in the flesh, not merely the messiah, and the Frankist reinterpretation of the divine name as fragmented, descending, and incarnating through transgression and reversal. So if Sabbatai Ṣevi was associated with *yod-he* (**יה**), then *tav* (ת) as completion here signifies Frank as the *Sealer*, thus,

Sabbatai = יה
Frank = תיה
I.e. *the God of the end* or *he who seals* **יה**.

[112] What this means is that **Abū'l-Kāẓib** is their *chosen candidate* to play the main role of this black occult spectacle, and not that there is the slightest validity to their inverted eschatology, warped metaphysics and reverse soteriology. As we already indicated previously, all of this is nothing more than *simulacrum* and so ultimately a very sick joke with possibly extremely negative consequences – unless, that is, it is thoroughly exposed

and discredited, completely nipped in the bud, far and wide. This is why we have designated **AROLP** as a **Sabbatian-Frankist Black Mass** because it is, when all is said and done, purposeful occult theatre - a dark, malevolent ritual by the usual suspects.

[113] The age at which the Primal Point began His public career with the publication of His **Commentary on the Sūrah of Joseph**, the *qayyūm al-asmāʾ* (the Peerless Names).

[114] Indeed, we assert that the Christians have completely misunderstood and deluded themselves as to the true meaning of '*resurrection in the flesh*', holding on to something that possesses absolutely no reality with God, the granderous and majestic!

[115] https://archive.org/details/greatestnamecommentary (retrieved 17 May 2025 CE).

[116] https://en.wikipedia.org/wiki/Musaylima (retrieved 17 May 2025 CE).

[117] **Qurʾān 4:47**.

ص

اِسْتَيْقِظْ!

اسْمِكَ الْعَظِيمِ وَسُلْطَانِكَ الْقَدِيمِ. فَاكْسِرْ، يَا مَوْلَانَا، شَوْكَةَ الْكَاذِبِينَ، وَامْحُ آثَارَ الْمُبْطِلِينَ، وَرُدَّ عِبَادَكَ إِلَيْكَ رَدًّا جَمِيلًا، وَنَجِّهِمْ مِنْ سِحْرِ السَّاحِرِ وَبُهْتَانِ الْمُدَّعِي، وَمِنْ كُلِّ بَاطِلٍ لَبِسَ لُبُوسَ الْحَقِّ وَهُوَ لِلْحَقِّ عَدُوٌّ مُبِينٌ. اللَّهُمَّ إِنَّكَ أَنْتَ الْحَكَمُ الْعَدْلُ، فَاحْكُمْ بَيْنَنَا وَبَيْنَهُ بِالْحَقِّ، وَأَنْتَ خَيْرُ الْحَاكِمِينَ، وَانْصُرْ مَنْ آمَنَ بِكَ وَصَدَّقَ مِرْآتَكَ بِالْبُرْهَانِ الْمُبِينِ، وَأَظْهِرِ الْحَقَّ ظَاهِرًا لَا مِرْيَةَ فِيهِ، وَاجْعَلْ كَلِمَتَكَ هِيَ الْعُلْيَا، وَادْحَرْ كُلَّ مَنْ عَانَدَكَ أَوْ عَانَدَ أَوْلِيَاءَكَ، إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، يَا رَبَّ الْعَالَمِينَ. يَا فَرْدُ، يَا حَيُّ، يَا قَيُّومُ، يَا حَكَمُ، يَا عَدْلُ، يَا قُدُّوسُ!

وَالنُّورُ عَلَىٰ مَنِ ٱتَّبَعَ إِشْرَاقَاتِ ٱلْهُدَىٰ إِلَى ٱلْحَقِّ

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اِسْتَيْقِظْ!

مَرَّةً أُخْرَىٰ. فَإِنَّهُ عَلَىٰ جِهَازِ ٱلْأَمْنِ وَٱلْمُتَابَعَةِ أَنْ يُرَاقِبَ هٰذِهِ ٱلْمَجْمُوعَةَ دَائِمًا، لَا عَلَيْكُمْ. فَكُفُّوا عَنْ تَعْزِيزِهَا وَتَرْوِيجِهَا، وَٱنْسَحِبُوا، وَٱلْتَمِسُوا مَوَاضِيعَ أَجْدَرَ لِتَبْنُوا عَلَيْهَا مَسِيرَتَكُمُ ٱلْأَكَادِيمِيَّةَ فِي ذٰلِكَ ٱلْبُرْجِ ٱلْعَاجِيِّ. فَٱلْبَيَانُ، عَلَىٰ سَبِيلِ ٱلْمِثَالِ، يُقَدِّمُ أَرْضًا أَخْصَبَ بِكَثِيرٍ لِلدِّرَاسَةِ وَٱلنَّشْرِ مِنْ هٰذَا ٱلْهَرَاءِ ٱلْمُشَوَّهِ ٱلَّذِي تُسَمُّونَهُ «AROLP». وَلٰكِنِّي أَعْرِفُكُمْ: لَنْ تَسْتَمِعُوا!

وَأَخِيرًا، وَخِتَامًا لِهٰذِهِ ٱلرِّسَالَةِ: إِلَىٰ جَمِيعِ ٱلْحُكُومَاتِ وَٱلْأَجْهِزَةِ ٱلْأَمْنِيَّةِ فِي سَائِرِ أَنْحَاءِ ٱلْعَالَمِ: إِنَّ «AROLP» لَهِيَ قُنْبُلَةٌ قَذِرَةٌ مَثَلِيَّةٌ تَنْتَظِرُ ٱلِٱنْفِجَارَ، وَإِنَّهَا لَتُعَدُّ ـ فِي ٱلِٱحْتِمَالِ ـ أَخْطَرَ بِمَرَاتٍ كَثِيرَةٍ مِمَّا كَانَتْ عَلَيْهِ «دَاعِشْ». قَدْ أُبْلِغْتُمُ ٱلْإِنْذَارَ!

وَبِحَسَبِ ٱلْأَحْدَاثِ وَٱلظُّرُوفِ، قَدْ نُقَدِّمُ جُزْءًا ثَانِيًا مِنْ هٰذِهِ ٱلرِّسَالَةِ تَتَنَاوَلُ فِيهِ مَسَائِلَ أُخْرَىٰ بِمَزِيدٍ مِنَ ٱلْبَسْطِ وَٱلتَّفْصِيلِ، وَلٰكِنَّنَا فِي ٱلْوَقْتِ ٱلرَّاهِنِ نَقِفُ هٰهُنَا.

نَدْعُو فَنَقُولُ:

اللَّهُمَّ يَا حَيُّ يَا قَيُّومُ، يَا مَنْ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ، نَسْأَلُكَ بِأَسْمَائِكَ الْعُلْيَا، وَبِآيَاتِكَ الْكُبْرَى، أَنْ تَكْشِفَ الْغُمَّةَ عَنْ عِبَادِكَ الَّذِينَ فَتَنَهُمْ دَجَّالُ هٰذَا الزَّمَانِ، وَأَضَلَّهُمْ عَنْ سَوَاءِ السَّبِيلِ بِمَا افْتَرَاهُ عَلَى

اِسْتَيْقِظْ!

فَوَاحِدًا، وَإِلَىٰ آخِرِهِمْ، فِي ٱلْحَالِ! بِسْمِ ٱللَّهِ ٱلْحَيِّ ٱلْمُهَيْمِنِ ٱلْقَيُّومِ، وَبِٱسْمِ جُمْلَةِ جُنُودِ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا، نَأْمُرُكَ نَحْنُ ـ يَا أَبَا ٱلْكَاذِبِ ـ أَنْ تُكَذِّبَ دَعْوَاكَ ٱلْبَاطِلَةَ تَكْذِيبًا كُلِّيًّا أَمَامَ مَجْلِسِ ٱلرَّحْمٰنِ فِي هٰذِهِ ٱللَّحْظَةِ نَفْسِهَا ـ نَعَمِ، ٱلْآنَ! ـ وَأَنْ تَسْتَغْفِرَ لِذُنُوبِكَ طَلَبًا لِمَغْفِرَةِ ٱلْعَلِيِّ ٱلْأَعْلَىٰ! فَإِنْ لَمْ تَفْعَلْ، فَوَعِزَّةِ ٱلشَّمْسِ ٱلَّتِي تَطْلُعُ كُلَّ يَوْمٍ عَلَىٰ ٱلْأَفْلَاكِ، فَإِنَّكَ تَكُونُ قَدْ خَتَمْتَ مَصِيرَكَ بِيَدَيْكَ ٱلْعَاصِيَتَيْنِ ٱلْمُسْتَكْبِرَتَيْنِ؛ فَٱعْلَمْ، وَبِٱلْيَقِينِ ٱلْقَاطِعِ، أَنَّ ٱللَّهَ ٱلْحَيَّ ٱلْحَقِيقِيَّ وَجُنُودَهُ سَيَكْسِرُونَكَ وَيَقْذِفُونَكَ أَنْتَ وَمَا بَقِيَ مِنْكَ فِي ٱلْأَرْجَاءِ كَٱلذَّرِّ ٱلْمُنْتَشِرِ، إِنْ لَمْ تَسْتَجِبْ لِهٰذَا ٱلنِّدَاءِ! هٰذِهِ آخِرُ وَأَخْطَرُ تَحْذِيرٍ يُوَجَّهُ إِلَيْكَ، وَإِنَّ ٱللَّهَ لَيَبْطِشَنَّ بِكَ فِي ٱلْحِينَ ٱلَّذِي يَشَاؤُهُ، وَبِٱلطَّرِيقَةِ ٱلَّتِي يَشَاؤُهَا، فَٱعْلَمْ ذٰلِكَ ـ يَا ٱبْنَ ٱلْهَلَاكِ ٱلشَّقِيَّ ـ ﴿**فَإِنَّ أَمْرَ ٱللَّهِ كَانَ مَفْعُولًا**، النساء: ٤٧﴾ يَاحَقَّ، آمِينَ!

وَأَمَّا أَنْتُمْ، أَيُّهَا ٱلْأَكَادِيمِيُّونَ فِي بُرْجِكُمُ ٱلْعَاجِيِّ ٱلْغَرْبِيِّ، ٱلَّذِينَ تَنْظُرُونَ إِلَىٰ «AROLP» كَفُرْصَةٍ بَحْثِيَّةٍ لِمَلْءِ سِيرَكُمُ ٱلذَّاتِيَّةِ ٱلْمِهْنِيَّةِ — فَٱسْتَحْيُوا، وَتَبَصَّرُوا، وَٱمْتَنِعُوا! ٱجْتَنِبُوا هٰذِهِ ٱلْمُنَظَّمَةَ وَزَعِيمَهَا كَمَا يُجْتَنَبُ ٱلطَّاعُونُ ٱلْأَسْوَدُ نَفْسُهُ؛ وَإِلَّا، وَٱللَّهِ، وَبِٱلْيَقِينِ ٱلْأَخْلَاقِيِّ، لَتَنْدَمُنَّ. ٱنْتَظِرُوا حَتَّىٰ تَنْفَجِرَ هٰذِهِ ٱلْجَمَاعَةُ مِنْ دَاخِلِهَا — وَزَعِيمُهَا إِمَّا أَنْ يُسْجَنَ أَوْ يُهْلَكَ — قَبْلَ أَنْ تَقْرُبُوا مِنْهَا بِهٰذِهِ ٱلْكَيْفِيَّةِ

اِسْتَيْقِظْ!

فَإِنْ كَانَ أَبُو ٱلْكَاذِبِ يَقُولُ أَوْ يَعْتَقِدُ خِلَافَ ذٰلِكَ، فَلْيَقْبَلْ إِذًا تَحَدِّيَنَا لَهُ بِٱلْمُبَاهَلَةِ، ٱلَّتِي طَرَحْنَاهَا عَلَيْهِ عَلَنًا مُنْذُ سَنَتَيْنِ كَامِلَتَيْنِ مِنْ تَارِيخِ هٰذِهِ ٱلرِّسَالَةِ، لِيُثْبِتَ نَفْسَهُ لَنَا وُجْهًا لِوَجْهٍ، فِي ٱلْجَسَدِ، كَمَا يَفْعَلُ أَيُّ إِمَامٍ حَقِيقِيٍّ أَوْ نَبِيٍّ رَسُولٍ صَادِقٍ، دُونَ أَدْنَىٰ تَرَدُّدٍ. فَقَدْ طَرَحْنَا هٰذَا ٱلتَّحَدِّي نَحْنُ بِنَفْسِنَا، وَبِلَا تَرَدُّدٍ، وَهٰذَا فِي نَفْسِهِ دَلِيلٌ عَلَىٰ مَقَامِنَا وَمَنْصِبِنَا لِأُولِي ٱلْبَصَائِرِ وَجَمِيعِ ٱلْخَلَفِ، لِأَنَّ ٱلتَّجْرِبَةَ قَدْ أَثْبَتَتْ أَنَّ أَبَا ٱلْكَاذِبِ جَبَانٌ لَا يَرُدُّ عَلَىٰ مِثْلِ هٰذَا ٱلتَّحَدِّي، وَذٰلِكَ لِأَنَّنَا نَحْنُ عَلَىٰ تَمَامِ ٱلِٱسْتِعْدَادِ وَٱلشَّوْقِ أَنْ نَدُكَّ دَعْوَاهُ ٱلْبَاطِلَةَ أَمَامَ وَجْهِهِ وَنُحَطِّمَهَا إِلَىٰ ذَرَّاتٍ، وَجْهًا لِوَجْهٍ، وَفِي ٱلْجَسَدِ. فَإِنْ أَنْكَرَ أَوْ مَاطَلَ أَوْ أَعْرَضَ عَنْ تَحَدِّيْنَا لَهُ، أَوْ لَمْ يَسْتَطِعْ إِثْبَاتَ دَعْوَاهُ بِالطَّرِيقَةِ ٱلَّتِي قَدْ بَيَّنَّاهَا، فَإِنَّهُ يُثْبِتُ مَرَّةً أُخْرَىٰ أَنَّهُ دَجَّالٌ وَمُحْتَالٌ أَمَامَ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا. وَبِذٰلِكَ، فَإِنَّ أَيَّ بَيْعَةٍ لَكُمْ مَعَهُ تُعْتَبَرُ ـ بِمُوجِبِ هٰذِهِ ٱلرِّسَالَةِ وَفِي خِتَامِهَا ـ لَاغِيَةً بَاطِلَةً فَاسِدَةً، لَا أَثَرَ لَهَا وَلَا مَعْنَىٰ — إِذْ لَيْسَ فَوْقَ يَدِهِ إِلَّا يَدُ ٱلشَّيْطَانِ، لَا يَدُ ٱللَّهِ. فَلَعَلَّكُمْ، رَأْفَةً بِأَنْفُسِكُمْ، تُفَكِّرُونَ جِدًّا ٱلْآنَ فِي سَحْبِ بَيْعَتِكُمْ لَهُ: **أَبِي ٱلْأَكَاذِيبِ.**

يَا أَبَا ٱلْكَاذِبِ، يَا ٱبْنَ ٱلْهَلَاكِ ٱلشَّقِيَّ، أَطْلِقْ فَوْرًا، وَفِي ٱلتَّوِّ وَٱللَّحْظَةِ، مِنْ غَمَامِ ٱلرِّقِّ ٱلشِّرِّيرِ وَٱلْعُبُودِيَّةِ ٱلظَّالِمَةِ، كُلَّ أَتْبَاعِكَ ٱلْمَسْحُورِينَ بِسِحْرِكَ ٱلْأَسْوَدِ، وَاحِدًا

اِسْتَيْقِظْ!

ٱلدَّوْرِ ٱلتَّالِي بَاعِثًا فِي شَخْصِ مُحَمَّدٍ (ص)، رَسُولِ ٱللَّهِ: ٱلْمَجِيءِ ٱلثَّانِيَ ٱلْحَقِيقِيِّ لِلْمَسِيحِ.

حَقًّا، يَا عِبَادَ ٱللَّهِ، أَتَظُنُّونَ بِصِدْقٍ أَنَّ تَرَّهَاتِ أَبِي ٱلْكَاذِبِ ٱلَّتِي يُسَمِّيهَا كِتَابَاتٍ وَأَقَاوِيلَ، وَهِيَ سَطْحِيَّةٌ، فَارِغَةٌ، مُبْتَذَلَةٌ، فَاحِشَةٌ، مُسْتَنْسَخَةٌ، وَفِي ٱلْغَايَةِ سَاذَجَةٌ، هِيَ شَيْءٌ فَذٌّ، لَا نَظِيرَ لَهُ، وَلَا سَابِقَ، وَلَا مِثَالَ؟ كَلَّا وَحَاشَا! بَلْ عَلَىٰ ٱلْعَكْسِ تَمَامًا — فَكَمَا تَرَوْنَ بِأَعْيُنِكُمْ، فَإِنَّ ٱلْمَضْمُونَ، وَٱلصِّيغَةَ، وَٱلْمَدَىٰ، وَٱلْمَادَّةَ، وَٱلْأُسْلُوبَ فِي كِتَابَاتِنَا — وَلَيْسَ فِي لُغَةٍ وَاحِدَةٍ فَقَط — لَهِيَ أَفْضَلُ بِمَرَاتٍ كَثِيرَةٍ مِمَّا يَسْتَطِيعُ هُوَ أَنْ يَتَصَوَّرَهُ أَوْ يُنْتِجَهُ. بَلْ، لَوِ ٱجْتَمَعْتُمْ كُلُّكُمْ، أَيُّهَا ٱلْمُسَمَّوْنَ بِـ«ٱلْأَنْصَارِ»، وَٱسْتَنْصَرْتُمْ كُلَّ مَنْ يُؤَيِّدُكُمْ، مَعَ أَسْلَافِكُمُ ٱلْمَاضِينَ، لَمَا ٱسْتَطَعْتُمْ أَنْ تَأْتُوا بِمِثْلِ سَطْرٍ وَاحِدٍ مِمَّا أَنْشَأْنَاهُ فِي **إِتْمَامِ ٱلْبَيَانِ** أَوْ فِي مَا سَبَقَهُ أَوْ تَلَاهُ مِنْ كِتَابَاتِنَا — بَلْ حَتَّىٰ هٰذِهِ ٱلرِّسَالَةِ! وَإِنَّ حَرْفًا وَاحِدًا مِنْ تَفْسِيرِ **ٱلِٱسْمِ ٱلْأَعْظَمِ** لَنَا لَيَفُوقُ فِي ٱلْمَدَىٰ وَٱلْمَضْمُونِ كُلَّ مَا نَثَرَهُ وَقَالَهُ أَحْمَدُ ٱلْحَسَنِ وَأَبُو ٱلْكَاذِبِ جَمِيعًا! فَإِنَّ مَا أَنْتَجْنَاهُ نَحْنُ، صُبْحُ الأَزَلَ وَٱلنُّقْطَةُ ٱلْأُولَىٰ، وَنَحْنُ فِي ٱلْحَقِيقَةِ ٱلرُّوحِيَّةِ شَيْءٌ وَاحِدٌ، لَهُوَ مُلْهَمٌ مِنْ عِنْدِ ٱللَّهِ؛ وَأَمَّا مَا أَنْتَجَهُ أَحْمَدُ ٱلْحَسَنِ وَأَبُو ٱلْكَاذِبِ فَإِنَّمَا هُوَ نَابِعٌ مِنْ تَهَوُّسِ نُفُوسِهِمُ ٱلْبَهِيمِيَّةِ: أَيْ ٱلشَّيْطَانِ.

اِسْتَيْقِظْ!

ٱلْآيَاتِ وَٱلْأَدْعِيَةِ وَٱلْخُطَبِ وَٱلتَّفَاسِيرِ وَغَيْرِهَا مِنَ ٱلْمُصَنَّفَاتِ ٱلسَّامِيَةِ. وَقَدِ ٱحْتَشَدَ إِلَيْهِ ٱلْآلَافُ مِنَ ٱلنَّاسِ، فَذُبِحُوا، كَمَا ذُبِحَ هُوَ، عَلَىٰ يَدِ حِقْدِ ٱلرَّجْعِيَّةِ ٱلسَّوْدَاءِ فِي ٱلْمَرَاجِعِ ٱلشِّيْعِيَّةِ ٱلِاثْنَيْ عَشَرِيَّةِ، وَمَجْلِسِ قُضَاةِ سَلَاطِينِ سُلَالَةِ ٱلْقَاجَارِ ٱللَّعِينَةِ (لَعَنَهُمُ ٱللَّهُ إِلَىٰ أَبَدِ ٱلآبِدِينَ).

إِنَّهُ، ٱلنُّقْطَةُ ٱلْأُولَىٰ، لَهُوَ ٱلْمَهْدِيُّ ٱلْحَقِيقِيُّ لِلْإِسْلَامِ، وَبَقِيَّةُ ٱللَّهِ فِي أَرْضِهِ، وَٱلرُّجُوعُ ٱلْأُنْمُوذَجِيُّ لِٱبْنِ نَرْجِسَ وَٱلْإِمَامِ ٱلْعَسْكَرِيِّ عَلَيْهِ ٱلسَّلَامُ، وَهُوَ نَفْسُهُ صَوْتُ قَلْبِي وَجَوْهَرُ رُوحِي فِي هٰذِهِ ٱللَّحْظَةِ عَيْنِهَا، إِذْ أَنَا فَانٍ فِيهِ وَهُوَ بَاقٍ فِيَّ! وَإِنَّ ٱلسَّبَبَ فِي ٱلزَّلَازِلِ ٱلَّتِي تَعْتَرِي ٱلْعَالَمَ ٱلْإِسْلَامِيَّ مُنْذُ ٱسْتِشْهَادِهِ، وَفِي كَوْنِهِ قَدْ أُلْقِيَ ـ مَثَلًا مَضْرُوبًا ـ إِلَىٰ ٱلْكِلَابِ، وَمِنْ أَزْمَةٍ مَفْصَلِيَّةٍ إِلَىٰ أُخْرَىٰ يَتَرَدَّىٰ، ضَعِيفًا، مُسْتَغَلًّا، مُسْتَبَاحًا، لِكُلِّ طَامِعٍ وَغَادِرٍ، هُوَ أَنَّ ٱلْمُسْلِمِينَ رَفَضُوا وَقَتَلُوا مُخَلِّصَهُمْ ٱلْحَقِيقِيَّ، مَسِيحَ ٱللَّهِ ٱلْمَمْسُوحَ بِالْحَقِّ، وَٱلْقَائِمَ ٱلصَّادِقَ مِنْ آلِ مُحَمَّدٍ، حِينَ ظَهَرَ ـ عَلَىٰ وَجْهِ ٱلتَّحْدِيدِ ـ بَعْدَ أَلْفِ (١٠٠٠) عَامٍ مِنْ بَدْءِ ٱلْغَيْبَةِ ٱلصُّغْرَىٰ. وَبِذٰلِكَ، فَإِنَّ ٱلْمُسْلِمِينَ قَدْ جَعَلُوا أَنْفُسَهُمْ، أَمَامَ ٱللَّهِ، كَمَا جَعَلَ ٱلْيَهُودُ أَنْفُسَهُمْ قَبْلَهُمْ، لَمَّا رَفَضُوا وَقَتَلُوا عِيسَى ٱبْنَ مَرْيَمَ (ع)، ٱلْمَسِيحَ ٱلْمَمْسُوحَ لِذٰلِكَ ٱلدَّوْرِ، ٱلَّذِي قَامَ فِي ٱلْجَسَدِ فِي

اِسْتَيْقِظْ!

لِلْبَيَانِ»، نَمُدُّ إِلَيْكُمْ أَيْدِينَا لِتُبَايِعُونَا إِنْ شِئْتُمْ. وَلَا نَبْتَغِي مِنْكُمْ شَيْئًا فَوْقَ سَلَامَتِكُمْ وَعَافِيَتِكُمْ، بَعِيدًا عَنْ ذٰلِكَ ٱلدَّجَّالِ ٱلشِّرِّيرِ؛ وَلَا نَطْلُبُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا!

تَفَكَّرُوا تَفَكُّرًا عَمِيقًا، يَا عِبَادَ ٱللَّهِ: مَاذَا أَنْتَجَ أَبُو ٱلْكَاذِبِ مِمَّا لَمْ يَسْبِقْهُ إِلَيْهِ أَحَدٌ مِنَ ٱلْبَشَرِ؟ كَانَتْ آيَةُ مُحَمَّدٍ ﷺ فَصَاحَةَ ٱلْقُرْآنِ وَرَنِينَهُ ٱللَّا مُنْتَهِي، عَلَىٰ لِسَانِ أُمِّيٍّ لَمْ يَخُطَّ قَلَمًا.

وَكَانَتْ آيَةُ ٱلنُّقْطَةِ ٱلْأُولَىٰ إِنْشَاءَ مَجْمُوعَةٍ هَائِلَةٍ مِنَ ٱلْمُصَنَّفَاتِ، تَزِيدُ عَلَىٰ سِتَّةٍ وَسِتِّينَ (٦٦) سِفْرًا عَظِيمًا، فِي مُدَّةٍ قَصِيرَةٍ لَا تَتَعَدَّى سِتَّ سِنِينَ (٦) قَبْلَ ٱسْتِشْهَادِهِ فِي تَبْرِيزَ سَنَةَ ١٨٥٠ م؛ كَانَتْ كِتَابَاتُهُ تُحَاكِي ٱلْعَرَبِيَّةَ ٱلْقُرْآنِيَّةَ، وَصَاحِبُهَا تَاجِرٌ شِيرَازِيٌّ غَيْرُ مُتَعَلِّمٍ، فِي ٱلرَّابِعَةِ وَٱلْعِشْرِينَ (٢٤) مِنْ عُمُرِهِ عِنْدَ بَدْءِ ظُهُورِهِ ٱلْعَلَنِيِّ؛ وَقَدْ جَاءَتْ بِسِعَةٍ وَعُمْقٍ وَجَمَالٍ وَجَلَالٍ وَأُسْلُوبٍ وَمَعْنًى قَدْ أَخْرَسَ أَلْسِنَةَ أَكْبَرِ عُلَمَاءِ زَمَانِهِ، وَأَذْهَلَ عُقُولَهُمْ تَذْهِلًا. وَقَدْ بَلَغَتْ مَعْرِفَتُهُ ٱلذُّرْوَةَ ٱلَّتِي لَا نَظِيرَ لَهَا، وَكَانَ نَفَاذُ بَصِيرَتِهِ وَتَعْبِيرَاتُهُ عَنْ سُمُوِّ ٱلْحِكْمَةِ ٱلْإِلٰهِيَّةِ فَوْقَ كُلِّ وَصْفٍ وَمِثَالٍ فِي كُلِّ زَمَانٍ. وَإِلَىٰ حِينِنَا، كَانَ ٱلنُّقْطَةُ ٱلْأُولَىٰ هُوَ ٱلْمِحْوَرَ ٱلَّذِي عَلَيْهِ ٱلْتَفَّتْ وَٱنْصَهَرَتْ كُلُّ ٱلرُّؤَى ٱلْعِرْفَانِيَّةِ وَٱلْبَاطِنِيَّةِ فِي ٱلْإِسْلَامِ ـ مِنْ كُلِّ مَذَاهِبِهِ وَتَوَجُّهَاتِهِ ـ فِي شَخْصٍ وَاحِدٍ. وَقَدْ جَرَتْ عَلَىٰ قَلَمِهِ، دُونَ تَوَقُّفٍ وَلَا قَطِيعَةٍ، أُلُوفٌ وَأُلُوفٌ مِنَ

اِسْتَيْقِظْ!

وَسَنَعُودُ إِلَىٰ هٰذِهِ ٱلْمَسْأَلَةِ فِي مَوْضِعٍ آخَرَ، وَذٰلِكَ بِشَكْلٍ تَارِيخِيٍّ نَقْدِيٍّ وَفِي ٱلْوَقْتِ ٱلْمُنَاسِبِ.

وَلٰكِنَّنَا هٰهُنَا نُرِيدُ أَنْ نُنَاشِدَ عَامَّةَ أَفْرَادِ «AROLP» بِكُلِّ مَا تُقَدِّسُونَ وَتَعْتَبِرُونَ، أَنْ تَقْطَعُوا كُلَّ صِلَةٍ قَطْعًا تَامًّا مَعَ هٰذَا ٱلْوَحْشِ وَحَلْقَتِهِ ٱلضَّيِّقَةِ ٱلَّذِينَ خَدَعُوكُمْ وَأَوْقَعُوكُمْ فِي وَهْمِ أَنَّهُ هُوَ ٱلْمَسِيحُ ٱلْمَمْسُوحُ، فَهُوَ لَيْسَ كَذٰلِكَ ـ جَزْمًا، وَبِغَيْرِ أَدْنَىٰ شُبْهَةٍ، وَبِقَطْعِ ٱلْيَقِينِ ٱلْأَخْلَاقِيِّ. بَلْ هُوَ مُخَادِعٌ سَاقِطٌ، وَمُحْتَالٌ خَطِيرٌ، وَمُقَلِّدٌ سَاذَجٌ، وَمُدَّعٍ نَصَّابٌ عَلَىٰ تَمَامٍ، فِي سِلْسِلَةٍ طَوِيلَةٍ مِنْ أَشْكَالِ ٱلنَّصْبِ وَٱلْخِدَاعِ، وَهُوَ نَفْسُهُ أَدَاةٌ تُلَاعَبُ وَتُدَارُ مِنْ خَلْفِ ٱلسِّتَارِ عَلَىٰ يَدِ قُوًى أَظْلَمَ وَأَخْبَثَ مِنْهُ بِكَثِيرٍ.

ٱعْلَمُوا أَنَّ هٰذَا ٱلرَّجُلَ وَمُدَبِّرِيهِ إِنَّمَا يَسْتَهْزِئُونَ بِكُمْ وَيَخْدَعُونَكُمْ، أَنْتُمْ ـ ٱلْمُسْلِمِينَ وَغَيْرَ ٱلْمُسْلِمِينَ عَلَىٰ حَدٍّ سَوَاءٍ ـ وَيَخْدَعُونَ ٱلْعَالَمَ أَجْمَعَ. وَسَتَكُونُ عَاقِبَةُ أَمْرِهِمْ أَنَّكُمْ، وَمِثْلَكُمْ كَثِيرِينَ، سَتُتْرَكُونَ بِحَيَوَاتٍ مُحَطَّمَةٍ مُدَمَّرَةٍ. فَٱتْرُكُوهُ، وَٱقْطَعُوا كُلَّ رِبَاطٍ لَكُمْ بِهِ، وَلَا تَلْتَفِتُوا وَرَاءَكُمْ، لِئَلَّا تَكُونُوا كَٱمْرَأَةِ لُوطٍ فَتَتَحَوَّلُوا إِلَىٰ أَعْمِدَةٍ مِنْ مِلْحٍ مَضْرُوبٍ بِهِ ٱلْمَثَلُ. وَأَنْتُمْ أَيُّهَا ٱلَّذِينَ تَبْتَغُونَ ٱلْأَمْرَ ٱلْحَقِيقِيَّ وَتُفَكِّرُونَ فِي ٱلرَّحِيلِ، نُقَدِّمُ لَكُمْ دُعَاءَنَا، وَحِمَايَتَنَا ٱلْمِتَافِيزِيقِيَّةَ، وَفِي صِفَتِنَا كَـ«ٱلْمِرْآةِ ٱلْحَيَّةِ

اِسْتَيْقِظْ!

ثَوْبُ السَّوَادِ لِفِرْقَتِهِ، وَمَذْهَبُهُمْ: كُلٌّ جَفَا ❊ يَحْسِبُونَ الغَمَّ نُورًا، وَاللَّيْلَ مَجْدًا قَدْ دَعَا.

وَالوَاقِعُ المُرُّ يَشْهَدُ، وَالخِطَابُ لَهُ كَفَى ❊ فَافْهَمْ إِشَارَاتِ الخَبَا، فَإِنَّ كُلَّهُ قَدْ دَلاَّ

وَٱلْآنَ، فَإِنَّ مَا قُلْنَاهُ فِي ٱلْفَقَرَاتِ ٱلسَّابِقَةِ لَا يُمَثِّلُ بِأَيِّ وَجْهٍ مِنَ ٱلْوُجُوهِ، وَلَا فِي أَيِّ شَكْلٍ أَوْ صُورَةٍ، تَزْكِيَةً أَوْ تَبْرِيرًا لِمَا يُسَمَّىٰ بِـ«ٱلْمُعَادَاةِ لِلسَّامِيَّةِ»، إِذْ إِنَّ ٱلسَّبَّاتَائِيِّينَ ٱلْفَرَنْكِيِّينَ كَانُوا ـ وَمَا زَالُوا ـ أَعْدَاءً لِكُلِّ مَا هُوَ يَهُودِيٌّ حَقِيقِيٌّ، أَوَّلًا وَقَبْلَ كُلِّ شَيْءٍ. وَعَلَىٰ سَبِيلِ ٱلْمِثَالِ، فَإِنَّ ٱلِاحْتِمَالَ ٱلْقَائِمَ لِتَوَرُّطِهِمْ ٱلنَّشِطِ فِي ٱلْمَحْرَقَةِ ٱلنَّازِيَّةِ ـ كَٱسْتِرَاتِيجِيَّةٍ لِبُلُوغِ غَايَةٍ مَعَيَّنَةٍ ـ هُوَ أَمْرٌ لَا يَزَالُ إِلَىٰ ٱلْآنَ فِي بَدَايَةِ ٱلطَّرْحِ وَٱلنِّقَاشِ فِي بَعْضِ ٱلْأَوْسَاطِ. كَمَا أَشَرْنَا فِي ٱلْهَوَامِشِ إِلَىٰ ٱلِاحْتِمَالِ ٱلْقَائِمِ بِأَنَّ «بُرُوتُوكُولَاتِ حُكَمَاءِ صِهْيُونَ» قَدْ تَكُونُ صَنْعَةً سَبَّاتَائِيَّةً-فَرَنْكِيَّةً مُتَعَمَّدَةً، وُضِعَتْ لِغَرَضِ صُنْعِ «ٱلْمُعَادَاةِ لِلسَّامِيَّةِ» وَتَغْذِيَتِهَا، كَجُزْءٍ مِنْ مَشْرُوعٍ طَوِيلِ ٱلْأَمَدِ لِبُلُوغِ تِلْكَ ٱلْغَايَةِ. فَإِنْ تَمَّ ٱلْإِثْبَاتُ، فَإِنَّ ٱلْمَآسِيَ ٱلرَّهِيبَةَ لِلْقَرْنِ ٱلْعِشْرِينَ سَتَبْدَأُ فِي ٱلْكَشْفِ عَنْ أَسْبَابٍ تَفُوقُ مَا هُوَ مَعْرُوفٌ أَوْ مُقَدَّرٌ إِلَىٰ ٱلْآنَ.

اِسْتَيْقِظْ!

ٱلْفَرَنْكِيِّ»، وَإِنَّهُ هُوَ نَفْسُهُ قَدْ هُيِّءَ صَرَاحَةً وَبِٱلْقَصْدِ لِتَأْدِيَةِ هٰذَا ٱلدَّوْرِ، بِلَا مِرْيَةٍ وَلَا رَيْبٍ!

عقيدةُ القَلبِ المقلوب

هُمُ نَادَوا الضِّياءَ وَمَا رَأَيْنَا سِوَى الدُّجَى ✻ وَدَنَّسُوا المُقَدَّسَ حِينَ قَالُوا: «هٰذِهِ التُّقَى» !

وَجَعَلُوا الخَطِيئَةَ نَفْسَ فَكِّ القَيْدِ وَالرِّقَا ✻ وَفَتَحُوا لِكُلِّ مُنَكَّسٍ أَبْوَابَ «تِقْنَةِ» النَّقَا

سَبَاطِيُّونَ فِي الهَوَى، وَفِرَانْكِيُّونَ فِي الخَبَا ✻ قَدْ نَقَضُوا كِتَابَ اللّٰهِ حَرْفًا وَاشْتَهَوْا الزِّنَا

تَفْسِيرُهُمْ لِلْوَحْيِ خَاصِيَةٌ فِي الخُبْثِ قَدْ بَدَا ✻ وَآيَاتُهُمْ سُفْهٌ، وَكُلُّ قَرَاءَةٍ فَجْرٌ خَفَا

وَأَبُو ٱلْكَاذِبِ مَا هُوَ إِلَّا نُسْخَةُ الغَاوِي الَّذِي مَضَى ✻ زِيفٌ يُنَادِي بِالخَلَاصِ، وَفِي البَوْحِ قَدْ شَقَى.

أَسْمَاؤُهُ أَرْقَامُهُ، تَصْدِيٌ لِمَا كَانَ وَانْقَضَى ✻ فَـ«هَاشِمٌ» فِي جِذْرِهِ «هَاشِمْ» مِنَ البَهْتِ قَدْ أَتَى

اِسْتَيْقِظْ!

وَفَوْقَ ذٰلِكَ، فَبِمَا أَنَّهُ فَرْدٌ يُبْدِي عَلَامَاتِ ٱلِٱضْطِرَابِ ٱلْعَقْلِيِّ بِوُضُوحٍ جَلِيٍّ — وَبِمَقَايِيسِ ٱلْيَوْمِ، فَهُوَ عَلَىٰ ٱلْأَقَلِّ مُصَابٌ بِٱضْطِرَابِ ٱلثُّنَائِيِّ ٱلْقُطْبِ وَٱلْهَوَسِ ٱلِٱكْتِئَابِيِّ، مَعَ ٱلِٱنْغِمَاسِ فِي ٱلْمَيْلِ ٱلِٱجْتِمَاعِيِّ ٱلتَّفْكِيكِيِّ — فَإِنَّ ٱلسَّبَّاتَائِيِّينَ ٱلْفَرَنْكِيِّينَ يَبْدُونَ كَأَنَّهُمْ يَتَلَذَّذُونَ بِكُلِّ أَلْوَانِ وَطُيُوفِ ٱلْخَلَلِ ٱلنَّفْسِيِّ كَعَلَامَاتٍ إِلٰهِيَّةٍ فِي ٱلتَّشَبُّهِ بِمَسِيحِهِمُ ٱلزَّائِفِ — وَكُلَّمَا ٱشْتَدَّ ٱلسَّوَادُ، ٱزْدَادَتِ ٱلْفَضِيلَةُ فِي نَظَرِهِمْ! وَبِعِبَارَةٍ أُخْرَىٰ، فَإِنَّ ٱلْكَآبَةَ وَٱلْحُزْنَ ـ وَخَاصَّةً إِذَا كَانَا دَائِمَيْنِ، لَا مَرْحَلَةً عَابِرَةً تَسْبِقُ ٱلِٱنْفِجَارَ فِي نَقِيضِهَا ـ يُعْتَبَرَانِ فِي مَذَاهِبِهِمْ حَالَةً مُقَدَّسَةً، يُصْبِحُ فِيهَا ٱلنَّهَارُ لَيْلًا، وَٱلنُّورُ فِي ٱلظُّلْمَةِ، وَٱلْفَرَحُ فِي ٱلْأَسَىٰ، عَلَىٰ وَجْهٍ دَائِمٍ. فَٱنْظُرْ: فَبَدَلًا مِنْ تَرْقِيَةِ ٱلتَّنَاقُضِ وَحَلِّهِ، فَإِنَّهُمْ يَتَمَسَّكُونَ بِشِقٍّ وَاحِدٍ مِنْ جَدَلِهِ، أَلَا وَهُوَ ٱلسَّوَادُ. وَهٰذَا ـ فِي ٱعْتِقَادِنَا ـ سَبَبُ ٱتِّخَاذِ ٱلْكَآبَةِ وَٱلظِّلِّ وَٱلسَّوَادِ صُوَرًا عَامَّةً لِلتَّعْبِيرِ ٱلْعَلَنِيِّ لِطَائِفَةِ«AROLP» ، وَسَبَبُ ٱتِّخَاذِهِمْ لِلَّوْنِ ٱلْأَسْوَدِ زِيًّا رَسْمِيًّا. فَإِنَّ عَلَامَاتِ هٰذَا ٱلتَّوَجُّهِ ٱلسِّرِّيِّ ٱلسَّبَّاتَائِيِّ ٱلْفَرَنْكِيِّ تَتَنَاثَرُ حَرْفِيًّا فِي كُلِّ مَا يُحِيطُ بِـ «AROLP» وَمَهْدِيِّهِمُ ٱلزَّائِفِ. وَمَا ذَكَرْنَاهُ هُنَا لَيْسَ إِلَّا خُلَاصَةً مُوجَزَةً جِدًّا لِمَا هُوَ أَعْظَمُ وَأَفْضَعُ. وَلٰكِنِ ٱعْلَمْ هٰذَا: بِدُونِ أَيِّ شَكٍّ، وَبِٱلْيَقِينِ ٱلْأَخْلَاقِيِّ، فَإِنَّ هٰذَا «ٱلْمَهْدِيَّ ٱلتِّيكْتُوكِيَّ» وَ «AROLP»هُمَا ٱلتَّجَسُّدُ ٱلْحَرْفِيُّ لِـ«قُدَّاسِ ٱلسَّوَادِ ٱلسَّبَّاتَائِيِّ

اِسْتَيْقِظْ!

وَزِيَادَةً عَلَىٰ ذٰلِكَ، فَإِنَّ ٱلْكُنْيَةَ ٱلْعَرَبِيَّةَ لِأَبِي ٱلْكَاذِبِ هِيَ «هَاشِم»، وَهٰذَا مِمَّا يُفْصِحُ أَكْثَرَ فَأَكْثَرَ عَنِ ٱلْوَسْمِ ٱلْقَبَّالِيِّ لِتَرْبِيَتِهِ ٱلسَّبَّاتَائِيَّةِ ٱلْفَرَنْكِيَّةِ، إِذْ إِنَّ «هَاشِم» يُوَازِي ٱلِٱسْمَ ٱلْعِبْرِيَّ «הָשִׁם» (هَشِّيم)، وَهُوَ ٱلِٱصْطِلَاحُ ٱلَّذِي يُرْمَزُ بِهِ إِلَىٰ ٱلِٱسْمِ ٱلرُّبَاعِيِّ (يهوه) لِأَنَّ ٱلِٱسْمَ بِنَفْسِهِ لَا يُنْطَقُ. وَلٰكِنْ فِي ٱلْمُعْتَقَدِ ٱلسَّبَّاتَائِيِّ ٱلْفَرَنْكِيِّ، فَإِنَّ ٱلِٱسْمَ فِي ٱلنِّهَايَةِ يُشِيرُ إِلَىٰ سَبَّاتَاي صِفِي (تُوُفِّيَ سَنَةَ ١٦٧٦ م)، وَهُوَ ٱلَّذِي يُعْتَبَرُ ٱلْأُلُوهِيَّةَ ٱلْمُتَكَسِّرَةَ فِي صُورَةِ ٱلْمَسِيحِ ٱلْبَشَرِيِّ، ٱلَّذِي سَيُرَدُّ إِلَىٰ كَمَالِهِ فِي آخِرِ ٱلزَّمَانِ مِنْ خِلَالِ عَدَدٍ لَا يُحْصَىٰ مِنْ أَفْعَالِ ٱلْفِدَاءِ بِٱلْخَطِيئَةِ، وَبِهَا تَتِمُّ عَوْدَتُهُ. وَٱسْمُ سَبَّاتَاي صِفِي (שבתי צבי) فِي ٱلْجِمَاتْرِيَا ٱلْعِبْرِيَّةِ ٱلْمَعْهُودَةِ هُوَ ثَمَانِمِائَةٍ وَأَرْبَعَةَ عَشَرَ (٨١٤). فَإِذَا أَخَذْنَا ٱلِٱسْمَ ٱلْكَامِلَ لِأَبِي ٱلْكَاذِبِ، كَمَا يَكْتُبُهُ نَفْسُهُ عَلَىٰ غِلَافِ ٱلنُّسْخَةِ ٱلْعَرَبِيَّةِ مِنْ *هَدَفِ ٱلْحُكَمَاءِ*، وَهُوَ :**عَبْدُ ٱللَّهِ هَاشِمُ أَبَا ٱلصَّادِقِ** (= ٧١٨)، ثُمَّ أَضَفْنَا إِلَيْهِ فِي ٱلْعَرَبِيَّةِ كَلِمَةَ **مَهْدِيّ** (= ٥٩)، ثُمَّ كَلِمَةَ **دَجَّال** (= ٣٨)، فَإِنَّ ٱلْمَجْمُوعَ يُصْبِحُ ثَمَانِمِائَةٍ وَخَمْسَةَ عَشَرَ (٨١٥): وَهِيَ وَاحِدَةٌ أَكْثَرُ مِنْ قِيمَةِ ٱسْمِ سَبَّاتَاي صِفِي، وَهٰذِهِ ٱلزِّيَادَةُ ٱلْوَاحِدِيَّةُ تُشِيرُ إِلَىٰ ٱلرُّجُوعِ أَوِ ٱلِٱكْتِمَالِ لِلصُّورَةِ ٱلسَّابِقَةِ لِلْمَسِيحِ ٱلزَّائِفِ، ذَاكَ ٱلَّذِي ٱرْتَدَّ عَنِ ٱلْيَهُودِيَّةِ إِلَىٰ ٱلْإِسْلَامِ فِي سَادِسِ عَشَرَ مِنْ شَهْرِ سِبْتَمْبَرَ، سَنَةَ ١٦٦٦ م. وَمَا هٰذَا إِلَّا رَأْسُ ٱلْجَبَلِ ٱلْجَلِيدِيِّ، وَتَحْتَهُ أَعْمَاقٌ أَعْظَمُ وَأَخْطَرُ!

اِسْتَيْقِظْ!

عَلَىٰ طَرَائِقِ ٱلسَّبَّاتَائِيَّةِ ٱلْفَرَنْكِيَّةِ فِي تَدْنِيسِ ٱلْمُقَدَّسِ — وَهُنَا عَلَىٰ صَعِيدِ ٱلسَّرْدِ وَٱلرِّوَايَةِ. فَإِلَىٰ جَانِبِ فُحْشِهِ ٱلْجِنْسِيِّ ٱلصَّرِيحِ، فَإِنَّهُ لَيْسَ بَاطِنِيًّا حَقِيقِيًّا، لِأَنَّهُ لَا يَرْتَقِي بِٱلْمَعَانِي وَلَا يَخْتَرِقُ أُفُقَ ٱلدَّلَالَةِ، وَلَا يَغُوصُ فِي ٱلْأَعْمَاقِ ٱلْكُلِّيَّةِ بَلْ يَبْقَىٰ عَلَىٰ ٱلْقُشُورِ وَٱلظَّوَاهِرِ. وَخُلَاصَةُ ٱلْقَوْلِ: لَا تَجَلِّيَ فِيهِ، وَلِذٰلِكَ لَا وَحْيَ. بَلْ إِنَّ هٰذَا ٱلنَّهْجَ هُوَ ٱلِٱنْغِمَاسُ ٱلْمَقْصُودُ فِي ٱلظَّاهِرِ، وَذٰلِكَ بِطَرِيقَةٍ مَقْلُوبَةٍ تَامًّا، وَهُوَ أَيْضًا ٱنْحِطَاطٌ لِلدَّلَالَةِ بِرُمَّتِهَا. فَهُوَ إِبَاحِيَّةٌ صَرِيحَةٌ تُقَدَّمُ عَلَىٰ أَنَّهَا تَفْسِيرٌ بَاطِنِيٌّ — وَلَيْسَتْ كَذٰلِكَ. وَبِعِبَارَةٍ أُخْرَىٰ: إِنَّهَا ٱنْحِرَافٌ تَفْسِيرِيٌّ مَقْصُودٌ وَمُتَعَمَّدٌ لِلتَّشْوِيشِ وَٱلتَّدْنِيسِ عَلَىٰ صَعِيدِ ٱلرِّوَايَةِ، وَهِيَ مُمَارَسَةٌ تَسْتَدْعِي صَرَاحَةً فِعْلَ «ٱلْفِدَاءِ بِٱلْخَطِيئَةِ» عِنْدَ ٱلسَّبَّاتَائِيَّةِ ٱلْفَرَنْكِيَّةِ، ٱلَّذِينَ يَعْتَقِدُونَ بِجَهْلِهِمْ أَنَّ ٱلشَّرَارَاتِ ٱلْمُقَدَّسَةَ ٱلْعَالِقَةَ فِي عَالَمِ «ٱلسِّطْرَاهْ أَحْرَاهْ» (أَيْ «ٱلْجَانِبِ ٱلْآخَرِ»، وَهُوَ جَحِيمُ ٱلْقَبَّالَةِ) تُرْفَعُ لِإِصْلَاحِ ٱلْأُلُوهِيَّةِ ٱلْمُنْقَسِمَةِ كَمَا يَتَجَلَّىٰ فِي مَسِيحِهِمُ ٱلْمَزِيفِ. وَإِنَّ ٱلْأَشْيَاءَ ٱلْمُمْتَلِئَةَ بِهٰذَا ٱلْمَضْمُونِ فِي ذٰلِكَ ٱلنَّصِّ ٱلْمَقْرُوءِ ٱلْمُقْرِفِ لَهِيَ دَلَائِلُ قَاطِعَةٌ لَا تُنْكَرُ. وَلِنَقُلْهَا بِصَرَاحَةٍ: إِنَّهُ «سِحْرُ ٱلشَّيَاطِينِ» ٱلْأَسْوَدُ، وَلَا وُجُودَ لِتَجَلٍّ حَقِيقِيٍّ فِيهِ، وَهٰذَا بِنَفْسِهِ يَكْفِي لِإِثْبَاتِ ٱلْأَمْرِ.

اِسْتَيْقِظْ!

كُلِّ قِيمَةٍ أَخْلَاقِيَّةٍ، عَلَىٰ أَنَّهَا نَوْعٌ مِنَ ٱلْفِدَاءِ ٱلْقَبَّالِيِّ (ٱلتِّيكُّونْ) أَوْ رَفْعُ ٱلشَّرَارَاتِ ٱلْمُقَدَّسَةِ. وَعَلَىٰ رَغْمِ أَنَّهُمْ كَانُوا يَهُودًا فِي ٱلْأَصْلِ، فَإِنَّ ٱلشُّبُهَاتِ لا تَزَالُ تُثَارُ حَوْلَ ضُلُوعِ ٱلسَّبَّاتَائِيِّينَ ٱلْفَرَنْكِيِّينَ فِي تَدْبِيرِ ٱلْعَدِيدِ مِنَ ٱلْمَجَازِرِ ٱلْمُعَادِيَةِ لِلْيَهُودِ فِي أُورُوبَّا ٱلشَّرْقِيَّةِ خِلَالَ ٱلْقَرْنِ ٱلثَّامِنِ عَشَرَ وَمُطَلَعِ ٱلتَّاسِعِ عَشَرَ لِلْمِيلَادِ، وَذٰلِكَ ضِدَّ إِخْوَانِهِمْ فِي ٱلدِّينِ. وَعَلَىٰ غَيْرِ تَفْصِيلٍ دَقِيقٍ، فَقَدْ أَخْبَرَنَا ٱلرَّاحِلُ نِيكُولَاسْ جُودْرِكْ كْلَارْكْ (تُوُفِّيَ سَنَةَ ٢٠١٢ م) فِي رِسَالَةٍ إِلِكْتْرُونِيَّةٍ أَرْسَلَهَا إِلَيْنَا فِي سَنَةِ ٢٠٠٥ م أَنَّهُ وَجَدَ دَلَائِلَ تَشِي بِوُجُودِ أَنْشِطَةٍ لِلسَّبَّاتَائِيَّةِ ٱلْفَرَنْكِيَّةِ فِي صُفُوفِ بَعْضِ مُقَدِّمَاتِ ٱلْآرِيُوسُوفِيَّةِ فِي ٱلنِّمْسَا وَبَافَارِيَا أَوَاخِرَ ٱلْقَرْنِ ٱلتَّاسِعِ عَشَرَ، وَذٰلِكَ عِنْدَ إِعْدَادِهِ لِأَحَدِ كُتُبِهِ. وَعَلَىٰ ٱلْخِلَافِ مِمَّا يُشِيرُ إِلَيْهِ شُولِم وَغَيْرُهُ مِنَ ٱلْبَاحِثِينَ ٱلْمُحْدَثِينَ، فَإِنَّ هُنَاكَ قَرَائِنَ ضِمْنِيَّةً تُفِيدُ بِأَنَّ هٰذِهِ ٱلْجَمَاعَةَ لَمْ تَنْقَرِضْ فِي بِدَايَاتِ ٱلْقَرْنِ ٱلتَّاسِعِ عَشَرَ، بَلْ رُبَّمَا ٱزْدَهَرَتْ وَتَنَظَّمَتْ ـ وَلَا نَقُولُ ذٰلِكَ جَزَافًا ـ حَتَّىٰ يَوْمِنَا هٰذَا!

إِنَّ ٱلتَّفَاصِيلَ ٱلْإِضَافِيَّةَ وَٱلتَّخْمِينَاتِ فِي هٰذَا ٱلسِّيَاقِ سَتَجُرُّنَا إِلَىٰ آمَادٍ بَعِيدَةٍ لَا مَجَالَ لِاسْتِقْصَائِهَا ٱلْآنَ، وَلٰكِنْ يَكْفِينَا أَنْ نُشِيرَ إِلَىٰ أَنَّ أَمْثِلَةً كَٱلتَّفْسِيرِ ٱلْبَذِيءِ ٱلْمُبَالِغِ فِي تَجْسِيدِ ٱلْجِنْسِ، كَمَا نَجِدُهُ عِنْدَ أَبِي ٱلْكَاذِبِ فِي تَفْسِيرِهِ ٱلْفَاحِشِ لِنَصِّ لُوقَا ٣٦:٧-٤٨ (هَدَفُ ٱلْحُكَمَاءِ، ص٧٠) وَغَيْرِهِ، يُعَدُّ سِمَةً بَارِزَةً وَدَلِيلًا صَارِخًا

اِسْتَيْقِظْ!

لَاحِقٍ عَلَىٰ أُهْبَةِ ٱلِٱسْتِزَادَةِ بِٱلتَّفَاصِيلِ. وَبَعْدَ ذٰلِكَ، سَنُوَجِّهُ ٱلْكَلَامَ مُبَاشَرَةً إِلَىٰ عَامَّةِ أَفْرَادِ «AROLP» فِي نِدَاءٍ نُنَاشِدُهُمْ فِيهِ بِأَنْ يَتْرُكُوا هٰذِهِ ٱلْمَسْرَحِيَّةَ ٱلتَّمْثِيلِيَّةَ وَهٰذَا ٱلتَّقَمُّصَ ٱلزَّائِفَ لِلْمَهْدِيِّ، صَاحِبِ ٱلْقُبَّعَةِ ٱلسَّوْدَاءِ، وَطَائِفَةِ ٱلْمَوْتِ ٱلْمُهَرِّجَةِ — وَخُصُوصًا ٱلنِّسَاءَ مِنْهُمْ!

وَٱلْآنَ، فَمِمَّا ٱشْتُهِرَتْ بِهِ ٱلسَّبَّاتَائِيَّةُ فِي صِيَاغَتِهَا ٱلْفَرَنْكِيَّةِ ٱلْأُورُوبِّيَّةِ هُوَ تَدْنِيسُ ٱلْمُقَدَّسِ وَقَلْبُهُ عَلَىٰ وَجْهِ ٱلِٱسْتِئْصَالِ وَٱلْإِفْسَادِ، سَوَاءٌ عَلَىٰ صَعِيدِ ٱلسَّرْدِ وَٱلرِّوَايَةِ أَوْ فِي ٱلْأُمُورِ ٱلْمَحْسُوسَةِ وَٱلْمَلْمُوسَةِ. وَقَدْ أَشَرْنَا سَابِقًا إِلَىٰ مَقُولَةِ "ٱلْفِدَاءِ بِٱلْخَطِيئَةِ" لِشُولِم، وَهِيَ تَتَنَاوَلُ ـ بِتَفَاصِيلَ عَامَّةٍ ـ هٰذِهِ ٱلْمُمَارَسَةَ ٱلْمَخْزِيَةَ ٱلْمُسْتَفْحِلَةَ فِي سَبَّاتَائِيَّةِ فْرَنْكِيَّةٍ، وَمِنْ ثَمَّ نَحُثُّ ٱلْمُهْتَمِّينَ بِهٰذَا ٱلْمَوْضُوعِ عَلَىٰ قِرَاءَتِهِ كُلَّهُ مِنَ ٱلْبِدَايَةِ إِلَىٰ ٱلنِّهَايَةِ. وَخُلَاصَةُ ٱلْأَمْرِ أَنَّ ٱلسَّبَّاتَائِيَّةَ ٱلْفَرَنْكِيَّةَ تُعَدُّ مِنْ أُولَىٰ ٱلتَّجَلِّيَاتِ ٱلْمُعَاصِرَةِ لِطَرِيقِ ٱلشِّمَالِ ٱلشَّيْطَانِيِّ فِي ٱلْغَرْبِ، وَهُوَ فِي حَدِّ ذَاتِهِ تَحْرِيفٌ ثَقَافِيٌّ شَاذٌّ وَتَشْوِيهٌ كُلِّيٌّ لِطَرِيقِ «فَامَاتْشَارَا» أَوْ «فَامَامَارْغَا» ٱلتَّنْتْرِيِّ، أَيْ ٱلتَّفَانِي فِي «ٱلْآلِهَةِ ٱلْأُنْثَىٰ» كَٱلْمَطْلُوبِ ٱلْأَعْلَىٰ!

وَمَعَ أَنَّ ٱلسَّبَّاتَائِيَّةَ ٱلْفَرَنْكِيَّةَ تَدَّعِي صَرَاحَةً ٱلتَّفَانِي فِي ٱلْأُنُوثَةِ ٱلْإِلٰهِيَّةِ، إِلَّا أَنَّ ٱلْمُشْكِلَةَ ـ وَبِهَا ٱلْمُنْتَهَىٰ ـ تَكْمُنُ فِي مُمَارَسَتِهِمْ ٱلْمُنَظَّمَةِ لِٱنْتِهَاكِ كُلِّ شَرِيعَةٍ وَقَلْبِ

اِسْتَيْقِظْ!

دَعَا لِقَهْرٍ وَفَاشِيَّةٍ ✻ وَفَصْلِ رُوحٍ وَمَادِّيَّةٍ

لَكِنَّ نُورَ اللهِ فِي الخَلْقِ ✻ سَارٍ كَسَيْلٍ فِي جَوَانِبِ الحَقِّ

وَ«الإِمَامُ» الحَقُّ فِي مِثْلِ طه ✻ قَادَ بِحُبٍّ وَرِعَايَةٍ نَبِيَّهْ

وَفِي السُّلُوكِ نَبْنِي المَدِينَةْ ✻ لَا فِي الظُّنُونِ البَاطِلَةِ المَكِينَةْ

فَلَا سُلْطَةٌ تُقَرِّبُ الرَّبَّ ✻ وَلَا شِرْكُ دُعَاةِ الحُكْمِ بِالكَذِبْ

إِلٰهُنَا لَا يَحْتَاجُ قَصْرًا ✻ فَهُوَ فِي كُلِّ شَيْءٍ حَاضِرًا نَصْرًا

وَالمَادَّةُ، لَا جَامِدَةٌ خَامِدَةْ ✻ بَلْ عَاقِلَةٌ فِي حَرَكَاتٍ سَارِيَةْ

فَنَحْنُ نَبْنِي بِالخِصَالِ السَّبْعِ ✻ نِظَامَ رُوحٍ بَيْنَ شَرْقٍ وَبَيْنَ طَلْعِ

فَلْيَسْقُطِ المُسْتَبِدُّ الجَهُولُ ✻ وَلْيَسْقُ مَنْ شَادَ بِظُلْمٍ يَزُولُ

وَٱلْآنَ، فِي ٱلْخَاتِمَةِ ٱلْعَامَّةِ لِرِسَالَتِنَا، نُرِيدُ أَوَّلًا أَنْ نُبَيِّنَ بَعْضَ ٱلدَّلَائِلِ ٱلضِّمْنِيَّةِ حَوْلَ ٱلدَّعْوَى ٱلَّتِي طَرَحْنَاهَا بِأَنَّ أَبَا ٱلْكَاذِبِ وَجَمَاعَةَ «AROLP» هُمَا مَشْرُوعٌ سَبَّاتَائِيٌّ-فْرَنْكِيٌّ. وَفِي هٰذَا ٱلْمَقَامِ، سَنَقْتَصِرُ عَلَى ٱلْكَلَامِ بِٱلْعُمُومِ، وَسَنَكُونُ فِي وَقْتٍ

اِسْتَيْقِظْ!

يُشَكِّلُ جِذْرَ كُلِّ مُعْضِلَةٍ بَشَرِيَّةٍ، فِي كُلِّ مَكَانٍ وَفِي كُلِّ زَمَانٍ. وَبِذٰلِكَ نَعْلَمُ - وَبِمُنْتَهَى اليَقِينِ - أَنَّ أَبَا ٱلْكَاذِبِ مُدَّعٍ كَذُوبٌ، وَأَنَّ كُلَّ مَا يَقُولُهُ وَيَكْتُبُهُ لَيْسَ إِلَّا كَيْدَ الشَّيْطَانِ وَمَكْرَهُ، لِأَنَّهُ يَدْعُو إِلَى نَقِيضِ ذٰلِكَ كُلِّهِ: إِلَى مَزِيدٍ مِنَ السُّلْطَوِيَّةِ، وَمَزِيدٍ مِنَ القَهْرِ وَالطُّغْيَانِ، وَمَزِيدٍ مِنَ الفَاشِيَّةِ العَبَثِيَّةِ، وَمَزِيدٍ مِنَ التَّفْرِقَةِ وَالفَصْلِ، مَعَ كُلِّ السُّمُومِ المُهْلِكَةِ النَّاتِجَةِ عَنْ ذٰلِكَ. فَلْيَضْرِبِ اللّٰهُ ذٰلِكَ الكَاذِبَ، المُنْتَحِلَ، رَسُولَ الفِتْنَةِ وَالفَسَادِ، ضَرْبَةً قَاطِعَةً حَاسِمَةً - وَفِي أَقْرَبِ وَقْتٍ! لِأَنَّ ٱلْعَهْدَ ٱلْحَقِيقِيَّ بَيْنَ ٱللَّهِ وَٱلْبَشَرِ فِي هٰذَا ٱلزَّمَانِ هُوَ بِعَيْنِهِ تَفْكِيكُ ٱلِٱسْتِبْدَادِ، سَوَاءٌ عَلَىٰ صَعِيدِ ٱلْفِكْرِ أَوْ فِي مَجَالِ ٱلتَّنْظِيمِ ٱلسِّيَاسِيِّ وَٱلِٱقْتِصَادِيِّ لِلْبَشَرِ، فَافْهَمْ!

روحُ الزمانِ وَكَذِبُ الطُّغَاةِ

أَقْرَأْنَا أَفْلَاطُونَ فِي سِرِّهِ ✻ وَلَا نَبْنِي الطُّغْيَانَ مِنْ حُرْفِهِ.

فَـ«جُمْهُورِيَّتُهُ» نَصٌّ فِي النَّفْسِ ✻ وَلَيْسَتْ حُكْمًا عَلَى النَّصِّ

وَبُوبَرٌ الجَاهِلُ المُنْكِرُ ✻ قَدْ ظَنَّهَا حُكْمًا مُسْتَبْدًا مُرَّ

وَأَبُو ٱلْكَاذِبِ، يَا لِلْهَوَى ✻ أَقَامَ مِنْهَا صَنَمًا وَهَوًى

اِسْتَيْقِظْ!

سُبْحَانَهُ - يُدَبِّرُ الوُجُودَ كُلَّهُ بِإِتْقَانٍ بَالِغٍ، وَيَسْتَطِيعُ، إِنْ شَاءَ، أَنْ يَسْتَغْنِيَ عَنَّا جَمِيعًا فِي أَيِّ لَحْظَةٍ. وَلٰكِنَّ المُشْكِلَ الجَوهَرِيَّ الَّذِي يَحُولُ دُونَ تَحَرُّرِ البَشَرِ مِنْ مَرَضِهِ الذَّاتِيِّ المُسْتَفْحِلِ هُوَ مُشْكِلُ السُّلْطَوِيَّةِ - وَنَعْنِي بِهَا السُّلْطَوِيَّةَ بِكُلِّ أَشْكَالِهَا وَصُوَرِهَا وَأَحْجَامِهَا، الَّتِي تَجَذَّرَتْ فِي كُلِّ العَلَاقَاتِ الإِنْسَانِيَّةِ وَفِي الوَعْيِ الإِنْسَانِيِّ مُنْذُ بَدَايَةِ التَّارِيخِ المَدَوَّنِ. فَإِلَى أَنْ يُحَلَّ هٰذَا المُشْكِلُ حَلًّا كَافِيًا وَبِشَكْلٍ لَائِقٍ، فَإِنَّ البَشَرِيَّةَ - وَمَعَهَا مَظْهَرُهَا البِيئِيُّ - عَالِقَةٌ حَرْفِيًّا، وَفِي مَسَارٍ وَاحِدٍ لَا رُجُوعَ فِيهِ نَحْوَ فَنَائِهَا الذَّاتِيِّ. وَعِندَنَا، فَإِنَّ السُّلْطَوِيَّةَ، مَعَ نَزْعَةِ الإِنْسَانِ المُسْتَمِرَّةِ نَحْوَهَا، هِيَ وَسَتَظَلُّ دَائِمًا «الخَطِيئَةَ الأَصْلِيَّةَ» الحَقِيقِيَّةَ - وَلَا شَيْءَ غَيْرَهَا. فَـ«اليَهُودِيَّةُ» الظَّاهِرِيَّةُ، وَ«المَسِيحِيَّةُ» الظَّاهِرِيَّةُ، وَ«الإِسْلَامُ» الظَّاهِرِيُّ، وَكُلُّ مَنْ أَخَذَ قِصَّةَ سِفْرِ التَّكْوِينِ عَلَى ظَاهِرِهَا الحَرْفِيِّ، فَقَدْ أَغْفَلَ كُلَّ الغَابَاتِ وَتَعَلَّقَ بِشَجَرَةٍ وَاحِدَةٍ - وَهُنَا جُذُورُ المُشْكِلِ.

إِنَّ هٰذَا - أَعْنِي: مُشْكِلَ السُّلْطَوِيَّةِ - هُوَ مَا يَسْعَى رُوحُ العَصْرِ الحَقِيقِيُّ إِلَى حَلِّهِ وَاسْتِئْصَالِهِ. وَهُوَ عَيْنُ مَا يَدْعُو إِلَيْهِ اللّٰهُ الحَيُّ الحَقُّ، دَعْوَةً حَاسِمَةً لِلْبَشَرِيَّةِ كَيْ تُوَاجِهَهُ وَتَضَعَ لَهُ حَدًّا نِهَائِيًّا. وَنَحْنُ - نَعَمْ، نَحْنُ - هُوَ ذَاكَ الصَّوْتُ الصَّارِخُ فِي البَرِّيَّةِ بِاسْمِهِ وَنِيَابَةً عَنْهُ، لِنَبْدَأَ بِتَفْكِيكِ هٰذِهِ الآفَةِ وَهٰذَا البَلَاءِ المُسْتَمِرِّ الَّذِي

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تَحَوَّلُوا بِفِعْلِ هٰذِهِ المُمَارَسَةِ التَّجَلِّيَاتِيَّةِ، فَيُصْبِحُونَ طَلِيعَةً رُوحِيَّةً، وَصَوْتًا نَاطِقًا بِوَاعِيَةِ الضَّمِيرِ الجَمَاعِيِّ. وَأَمَّا «السُّلْطَانُ العَامُّ(regnum) »، فَيَكُونُ فِي مَنْ يُنْتَخَبُ مِنْ مُمَثِّلِينَ، قَدْ تَحَوَّلُوا هُمْ أَيْضًا فِي ذَوَاتِهِمْ تَحَوُّلًا كِيمْيَائِيًّا (بِفَضْلِ تِلْكَ المُمَارَسَةِ)، وَهُم عَلَى اسْتِعْدَادٍ لِتَطْبِيقِ مَشِيئَةِ هٰذَا الضَّمِيرِ الجَمَاعِيِّ فِي العَالَمِ الوَاقِعِيِّ تَطْبِيقًا دَقِيقًا وَمُتَزَنًا. وَبِعِبَارَةٍ أُخْرَى، فَإِنَّ هَذَيْنِ الجَنَاحَيْنِ مِنَ السُّلُوكِ الرُّوحِيِّ يُصْبِحَانِ وَسَائِطَ لِـ«الخِصَالِ السَّبْعِ» الخَلَّاقَةِ الصِّفَاتِيَّةِ - الَّتِي ذَكَرْنَاهَا فِي الفُقَرَاتِ السَّابِقَةِ - فِي المَجَالَيْنِ الاِجْتِمَاعِيِّ وَالسِّيَاسِيِّ. وَهٰذَا هُوَ مَا نَسْعَى إِلَيْهِ، وَسَنُحَقِّقُهُ - بِفَضْلِ اللّٰهِ وَتَسْدِيدِهِ. فَالمَطْلُوبُ لِهٰذَا الغَرَضِ هُوَ السَّيْرُ وَالحَرَكَةُ، لَا مُجَرَّدُ بِنَاءِ التَّنْظِيمَاتِ لِذَاتِهَا، فَإِنَّ التَّنْظِيمَ الحَقِيقِيَّ لَا يَتَحَقَّقُ إِلَّا عِنْدَ حُصُولِ الحَرَكَةِ وَالسُّلُوكِ الصَّحِيحَيْنِ - وَلَيْسَ العَكْسَ - لِأَنَّ العَكْسَ هُوَ مَا يُمَثِّلُ النَّمَاذِجَ الفَاسِدَةَ وَالمَخْلُوعَةَ الَّتِي أَمَامَنَا اليَوْمَ.

وَمَعَ ذٰلِكَ - وَهٰذِهِ نُقْطَةٌ جَوْهَرِيَّةٌ تَتَّصِلُ أَشَدَّ الاِتِّصَالِ بِمَا سَبَقَ - فَإِنَّ أَهَمَّ وَصِيَّةٍ فِي هٰذَا الزَّمَانِ هِيَ أَنْ يَتَعَلَّمَ الإِنْسَانُ كَيْفَ يُدِيرُ نَفْسَهُ وَمُحِيطَهُ، فَرْدًا وَجَمَاعَةً، بِشَكْلٍ أَفْضَلَ وَأَرْشَدَ مِمَّا فَعَلَ حَتَّى الآنَ؛ فَإِنَّهُ فِي الحَالِ الرَّاهِنَةِ غَارِقٌ فِي عَمَلِيَّةِ تَدْمِيرِ نَفْسِهِ وَكُلِّ حَيَاةٍ حَوْلَهُ عَلَى هٰذَا الكَوْكَبِ. وَعَلَى النَّقِيضِ، فَإِنَّ اللّٰهَ -

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هِيَ «الدَّوْلَةُ الإِلٰهِيَّةُ العَادِلَةُ الحَقَّةُ»، لَا ذٰلِكَ الكَابُوسُ الَّذِي يَتَوَهَّمُهُ أَبُو ٱلْكَاذِبِ فِي خَبَالِهِ المُعَادِي لِلرُّوحِ وَهَوَسِهِ القَلْبِيِّ. وَهٰذَا يُظْهِرُ لَنَا أَنَّ هٰؤُلَاءِ القَوْمَ - كَغَيْرِهِمْ مِنْ أَشْبَاهِهِمْ - مَحْبُوسُونَ مِيتَافِيزِيقِيًّا، وَعِوَضًا عَنْ تَحْوِيلِ المَادَّةِ تَحْوِيلًا كِيمْيَائِيًّا عَبْرَ المُمَارَسَةِ التَّجَلِّيَاتِيَّةِ فِي «الآنَ»، فَإِنَّهُمْ يَسْعَوْنَ سَعْيًا أَحْمَقَ فِي هَرَبٍ نِهَائِيٍّ مِنْ هٰذِهِ الأَرْضِ، كَمَا فَعَلَ أَسْلَافُهُمْ مِنْ قَبْلُ فِي طَائِفَةِ «بوَّابَةِ السَّمَاء» وَمَا أَشْبَهَهَا، مَعَ مَا تَتَرَتَّبُ عَلَيْهِ مِنْ كَوَارِثَ.

أَمَّا عِندَنَا، فَإِنَّ هٰذِهِ المُمَارَسَةَ نَفْسَهَا هِيَ الوَسِيلَةُ وَالغَايَةُ، وَهِيَ العُدَّةُ وَالسِّلَاحُ الصَّحِيحُ لِلسَّالِكِ-المُجَاهِدِ فِي الطَّرِيقِ، وَالأَهَمُّ مِنْ ذٰلِكَ أَنَّهَا هِيَ عَيْنُ الكَيْفِيَّةِ الَّتِي يَتَجَلَّى بِهَا الإِلٰهِيُّ لِوَعْيٍ كَانَ مَحْجُوبًا، فَإِذَا انْكَشَفَ، بَلَغَ مَنْزِلَ «اتِّحَادِ العَاقِلِ وَالعَقْلِ وَالمَعْقُولِ»، وَذٰلِكَ هُوَ الأُفُقُ البَانُورَامِيُّ الَّذِي يُصْبِحُ فِيهِ الوُجُودُ حَقًّا وَعَيَانًا. وَهُنَا، تَظْهَرُ الفَاقَةُ الرُّوحِيَّةُ الجَذْرِيَّةُ وَالطَّبِيعَةُ الزَّائِفَةُ المُعَادِيَةُ لِلرُّوحِ فِي جَوْهَرِهَا لِكُلِّ مَا يُشْبِهُ «AROLP» مِنْ أَشْكَالِ اللاَّنِظَامِيَّةِ الجَدِيدَةِ، الَّتِي تُعَانِي مِنْ فَقْرِ هٰذِهِ المُمَارَسَةِ أَوْ تَجَنُّبِهَا لَهَا.

وَبِنَاءً عَلَى ذٰلِكَ، فَإِنَّ «السَّدَانَةَ الرُّوحِيَّةَ الحَقَّةَ (sacredotium) «فِي هٰذَا العَصْرِ - عِندَنَا - يَجِبُ أَنْ تَصِيرَ قَلْبًا مُتَحَقِّقًا جَمَاعِيًّا لِلصُّفْوَةِ السَّالِكِينَ الفَعَّالِينَ، الَّذِينَ

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مِنَ التَّحَقُّقِ، يُمْكِنُ لِلرُّقِيِّ (فِي صُورَةِ السَّيْرِ الرُّوحِيِّ) وَالنُّزُولِ (فِي صُورَةِ العَمَلِ فِي العَالَمِ وَعَلَيْهِ) أَنْ يَكُونَا، فِي الحَقِيقَةِ، شَيْئًا وَاحِدًا. وَعَلَى ضَوْءِ ذٰلِكَ، وَفِي ضَوْءِ مَا يَكْتَنِفُهُ مِنْ مِحَنٍ وَمَشَقَّاتٍ، تَصِيرُ مُحَاوَلَاتُ الفِرَارِ الحَرْفِيِّ مِنَ العَالَمِ، فِي جَوْهَرِهَا، إِلَّا سَعْيًا أَحْمَقَ، وَكَذٰلِكَ تَغْدُو مُحَاوَلَاتُ إِقَامَةِ تِيُوقْرَاطِيَّةٍ سِيَاسِيَّةٍ عَلَى وَهْمِ أَنَّ مَشِيئَةَ اللهِ لَا تُطَبَّقُ إِلَّا بِهَا - وَأَنَّهَا غَائِبَةٌ دُونَهَا - تَنْكَشِفُ فِي نِهَايَةِ الأَمْرِ عَنْ جَهْلٍ مُهْلِكٍ وَفَظِيعٍ، فَضْلًا عَنْ مَا فِيهَا مِنْ غُرُورٍ وَتَجَاوُزٍ، مِنْ أُولَئِكَ المُتَوَهِّمِينَ الخَطِرِينَ، الَّذِينَ قَدْ غَطَّتِ الغِشَاوَةُ كُلَّ أَبْصَارِهِمْ وَبَصَائِرِهِمْ عَنْ كُنْهِ الحَقِيقَةِ وَطَبِيعَةِ الأَشْيَاءِ. وَسَنَعُودُ إِلَى بَسْطِ البَحْثِ فِي هٰذِهِ النُّقْطَةِ فِي مَوْضِعٍ آخَرَ.

وَفِي حَالِ طَائِفَةِ «AROLP» بِالتَّحْدِيدِ، فَإِنَّ عَدَمَ وُجُودِ أَيِّ مُمَارَسَةٍ شَاهِدَةٍ لَهُمْ فِي سُلُوكٍ تَأْوِيلِيٍّ أَوْ عَمَلٍ تَشْرِيفِيٍّ إِلٰهِيٍّ (تَيُورْجِيٍّ) - حَتَّى إِنَّهُمْ لَا يُصَلُّونَ، وَلَا يُؤْمِنُونَ بِذٰلِكَ أَصْلًا، إِذْ لَعَلَّهُ يُشَوِّشُ عَلَى تَرْكِيزِهِمُ المَرَضِيِّ عَلَى شَخْصِ أَبِي ٱلْكَاذِبِ - لَهُوَ فِي نَظَرِنَا آخِرُ مِسْمَارٍ يُدَقُّ فِي نَعْشِهِمْ، وَفَاضِحٌ جَلِيٌّ لِأَنَّهُمْ مَسْخٌ تَامٌّ وَقَلْبٌ شَامِلٌ لِكُلِّ مَا يَجِبُ أَنْ يَكُونَ، إِذْ إِنَّ هٰذِهِ المُمَارَسَاتِ هِيَ مِمَّا يُشَكِّلُ أُسُسَ التَّدْشِينِ الصَّحِيحِ، وَيُوَجِّهُ المُبْتَدِئَ فِي السَّيْرِ نَحْوَ العُلُوِّ، نَحْوَ «الخَيْرِ»، وَيُهَيِّئُ لَهُ شُرُوطَ التَّحَقُّقِ الوَاعِي بِـ«صُورَةِ اللهِ فِي الإِنْسَانِ(imago dei) »، وَهٰذِهِ بِذَاتِهَا

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مِضْمَارًا لِعَمَلٍ كِيمْيَائِيٍّ إِيجَابِيٍّ، وَفِعْلًا (actio) يَكُونُ هُوَ العَمَلَ الكُبْرَى (Opus) فَرْدِيًّا وَجَمَاعِيًّا.

وَعَلَى ذٰلِكَ، فَإِنَّ الكَلَامَ عِنْدَنَا عَنِ "المَادِّيَّةِ الجِدَلِيَّةِ" دُونَ أَنْ يُقْتَرَنَ فِي الوَقْتِ نَفْسِهِ بِذِكْرِ "التَّجَلِّيَاتِيَّةِ الجِدَلِيَّةِ" لَا مَعْنَى لَهُ، لِأَنَّ الرُّوحَ تَنْفُذُ فِي المَادَّةِ فِي كُلِّ ذَرَّةٍ، وَتُوَجِّهُ حَرَكَتَهَا الجَوْهَرِيَّةَ فِي كُلِّ لَحْظَةٍ، إِذْ لَيْسَتِ المَادَّةُ مُجَرَّدَ الجِسْمِيَّةِ أَوِ الحِسِّيَّةِ لِلأَشْيَاءِ الَّتِي نُبْصِرُهَا وَنُدْرِكُهَا. بَلْ فِي جَوْهَرِهَا، هِيَ «الهُولِي» الكُلِّيَّةُ الَّتِي تُطَابِقُ الوُجُودَ، وَتُشَكِّلُ القَابِلَ المَادِّيَّ لِظُهُورِ جَمِيعِ الأَسْمَاءِ وَالصِّفَاتِ الإِلٰهِيَّةِ اللَّانِهَائِيَّةِ فِي الزَّمَانِ وَالمَكَانِ. وَمِنْ هُنَا، فَعِنْدَنَا لَا فَصْلَ وَلَا تَفْرِيقَ بَيْنَ المَادَّةِ وَالرُّوحِ، وَلَا بَيْنَ الجَسَدِ وَالعَقْلِ، وَلَا بَيْنَ التَّارِيخِ وَيَدِ اللّٰهِ. وَهُنَا - فِي نَظَرِنَا - كَانَ مَوْقِعُ الزَّلَلِ لَدَى بَعْضِ الأَفْلَاطُونِيِّينَ، إِذْ فَرَّقُوا تَفْرِيقًا حَادًّا بَيْنَ هٰذِهِ الأَقَانِيمِ، ثُمَّ قَدَحُوا فِي العَالَمِ الجِسْمَانِيِّ وَازْدَرَوْهُ.

فَتَصِيرُ السُّؤَالُ لِلسَّالِكِ-الفَعَّالِ، إِذًا، هُوَ فَهْمُ مَرَاتِبِ المَادَّةِ الكُلِّيَّةِ، وَتَرَاتُبَاتِهَا، وَتَفَاوُتَاتِهَا، لِيُدْرِكَ بِذٰلِكَ العَلَاقَاتِ الحِسِّيَّةِ وَغَيْرِ الحِسِّيَّةِ بَيْنَ الأَشْيَاءِ، مَعَ مَا فِيهَا كُلِّهَا مِنْ تَدَاخُلِ الرُّوحِ وَتَسْرِيَانِهَا، وَمَوْضِعِهِ هُوَ (أَيْ: مَوْضِعِ السَّالِكِ-الفَعَّالِ) فِي مَا بَيْنَ هَذَيْنِ القُطْبَيْنِ، الَّذَيْنِ هُمَا فِي الحَقِيقَةِ شَيْءٌ وَاحِدٌ. وَبِذٰلِكَ، وَفِي أُفُقٍ مُعَيَّنٍ

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وَفِي هٰذَا الزَّمَانِ، فَإِنَّ الثُّيُوقْرَاطِيَّةَ السِّيَاسِيَّةَ، وَالدَّعْوَةَ إِلَيْهَا، يَجِبُ أَنْ تُعْتَبَرَ كُفْرًا صَرِيحًا، وَشِرْكًا مُبِينًا أَمَامَ اللهِ الحَيِّ الحَقِّ، وَدَلِيلًا قَاطِعًا عَلَى انْتِفَاءِ الإِيمَانِ بِرُمَّتِهِ، فَضْلًا عَنْ فَقْدَانِ أَيَّةِ مَعْرِفَةٍ (مَعْرِفَةٍ حَقَّةٍ) بِحُضُورِهِ القَائِمِ الدَّائِمِ فِي كُلِّ مَكَانٍ وَآنٍ. وَأَمَّا أَنَّ العِلْمَانِيَّةَ الغَرْبِيَّةَ قَدْ أَظْهَرَتْ فَشَلًا ذَرِيعًا وَخُوَاءً وُجُودِيًّا، فَهٰذَا لَا يُسَوِّغُ أَبَدًا - لَا شَكْلًا وَلَا مَضْمُونًا - الدَّعْوَةَ إِلَى إِقَامَةِ كِيَانٍ سِيَاسِيٍّ مَبْنِيٍّ عَلَى افْتِرَاضَاتٍ ثِيُوقْرَاطِيَّةٍ شُمُولِيَّةٍ، خَاصَّةً وَقَدْ رَأَيْنَا فِي الآوِنَةِ الأَخِيرَةِ مَا صَنَعَتْهُ غُلُوُّ الثِّيُوقْرَاطِيَّاتِ وَفَوَاحِشُهَا، سَوَاءٌ فِي إِيرَانَ تَحْتَ حُكْمِ الآيَاتِ، أَوْ فِي أَفْغَانِسْتَانَ مَعَ طَالِبَان، أَوْ فِي الكَنِيسَةِ الكَاثُولِيكِيَّةِ، أَوْ فِي «البَيْتِ الأَعْظَمِ» لِلبَهَائِيِّينَ. كَلَّا، بَلْ كَمَا تَدْعُو إِلَيْهِ الوَصِيَّةُ الخَامِسَةَ عَشْرَةَ مِنَ الوَصَايَا التِّسْعَ عَشْرَةَ، فَإِنَّ مَا يُطْلَبُ فِي هٰذَا الزَّمَانِ هُوَ التَّحْوِيلُ الكِيمْيَائِيُّ الكُلِّيُّ، وَإِعَادَةُ تَشْكِيلِ العِلْمَانِيَّةِ نَفْسِهَا، وَصِيَاغَتُهَا مِنْ جَدِيدٍ صِيَاغَةً شَامِلَةً، لاَ بِالرُّجُوعِ إِلَى الثُّيُوقْرَاطِيَّةِ وَلاَ إِلَى أَيِّ نَوْعٍ مِنْ أَنْوَاعِ الاسْتِبْدَادِ. بَلِ المَطْلُوبُ هُوَ أَنْ تُضْخَ فِي العِلْمَانِيَّةِ نَفْسِهَا رُوحٌ، وَذٰلِكَ بِجَعْلِ جَمِيعِ أُسُسِهَا المَادِّيَّةِ وَالعَقْلِيَّةِ تَتَرَقَّى إِلَى مَرَاتِبَ أَعْلَى وَأَرْقَى مِنَ الكَمَالِ وَقَابِلِيَّةِ الاِكْتِمَالِ، مِنْ خِلَالِ تَوَازُنَاتٍ وَتَنَاغُمَاتٍ دَقِيقَةٍ، وَبِالاِسْتِمْرَارِ فِي تَحْرِيرِهَا مِمَّا يُقَيِّدُهَا وَيُثَقِّلُهَا مِنْ حُجُبٍ وَأَغْلَالٍ وَقُيُودٍ. فَإِنَّ المَادَّةَ - فِي مِيتَافِيزِيقِيَّانَا - لَيْسَتْ جَامِدَةً وَلَا مَيِّتَةً، بَلْ هِيَ ذَاتُ وَعْيٍ وَحَيَاةٍ وَحَرَكَةٍ، وَلِذٰلِكَ تَغْدُو السِّيَاسَةُ نَفْسُهَا

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التُّيُوقْرَاطِيَّةَ - بِلاَ اسْتِثْنَاءٍ - إِنَّمَا يَقَعُونَ فِي نَفْسِ الخَطَإِ الَّذِي وَقَعَ فِيهِ الغُنُوصِيُّونَ الأَقْدَمُونَ، حِينَ أَسْقَطُوا القَلَقَ الإِنسَانِيَّ الاِجْتِمَاعِيَّ عَلَى الكَوْنِ كُلِّهِ، كَأَنَّهُ لَا وُجُودَ لِغَيْرِ هٰذَا القَلَقِ، بَدَلًا مِنْ أَنْ يَسْعَوْا لِتَحْوِيلِ الظُّرُوفِ المَادِّيَّةِ بِفَهْمِ مَا هِيَ المَادَّةُ أَصْلًا، وَمَا هِيَ أُصُولُهَا الحَقِيقِيَّةُ، لِكَيْ يُحَوِّلُوهَا نَحْوَ غَايَةِ تَحَقُّقِ مُجْتَمَعٍ إِنْسَانِيٍّ أَعْدَلَ وَأَقْسَطَ وَأَوْسَطَ.

بِعِبَارَةٍ أُخْرَى، فَإِنَّ مَا نَدْعُو إِلَيْهِ هُوَ زَوَاجُ الأَنْطُولُوجِيَا وَالإِبِسْتِيمُولُوجِيَا عِنْدَ ابْنِ عَرَبِيٍّ مَعَ الاقْتِصَادِ السِّيَاسِيِّ لِكَارْلِ مَارْكْس (تُوُفِّيَ سَنَةَ ١٨٨٣م)، كَمَا يُهَذِّبُهُ المَنْظُورُ الإِيكُلُوجِيُّ الجَذْرِيُّ وَالرُّؤَى الأَنَارْكِيَّةُ الدِّيمُقْرَاطِيَّةُ. وَهٰذَا يَعْنِي أَنَّهُ يَجِبُ طَرْحُ كُلِّ أَشْكَالِ الثَّنَائِيَّةِ الغُنُوصِيَّةِ - فِي الرُّوحَانِيَّةِ أَوِ السِّيَاسَةِ - عَلَى مَزْبَلَةِ التَّارِيخِ، وَرَفْضُهَا جُمْلَةً وَتَفْصِيلًا كَسُمٍّ أَيْدِيُولُوجِيٍّ، إِلَّا فِيمَا قَدْ يَبْقَى لَهَا مِنْ قِيمَةٍ فِي حَقْلِ الرَّمْزِيَّةِ، أَوِ الظُّهُورِيَّاتِ، أَوِ البَحْثِ التَّارِيخِيِّ؛ ذٰلِكَ لِأَنَّ هٰذِهِ الأَوْهَامَ هِيَ مِمَّا كَانَ سَبَبًا أَسَاسِيًّا لِوُصُولِ البَشَرِيَّةِ إِلَى مَا هِيَ عَلَيْهِ الْيَوْمَ. وَمَعَ ذٰلِكَ، فَإِنَّهُ يَبْقَى لِـ«الإِنْسَانِ الدِّينِيِّ (homo religiosus)» إِمْكَانِيَّةُ أَنْ يَكُونَ وَاحِدِيًّا فِي الوُجُودِ، وَثُنَائِيًّا فِي الخَلَاصِ، فَكِلَا ابْنُ عَرَبِيٍّ وَالنُّقْطَةُ الأُولَى يُقَدِّمَانِ شَهَادَةً صَادِقَةً عَلَى ذٰلِكَ، كُلٌّ عَلَى طَرِيقَتِهِ الفَرِيدَةِ.

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مُنْفَذَةٌ وَقَائِمَةٌ. فَإِنَّ فَرْضِيَّةَ «الثُّيُوقْرَاطِيَّةِ» تَفْتَرِضُ خَطَأً أَنَّ المَشِيئَةَ الإِلٰهِيَّةَ لَمْ تَتَحَقَّقْ إِلَّا عِنْدَ إِقَامَةِ هٰذَا النِّظَامِ، وَأَنَّهَا تَغْدُو فِعْلًا فِي اللَّحْظَةِ الَّتِي يُقَامُ فِيهَا - وَهٰذَا الاِفْتِرَاضُ لَا يَقِفُ عِنْدَ حُدُودِ الزَّيْفِ الفِكْرِيِّ فَقَطْ، بَلْ يَبْلُغُ حَدَّ الكُفْرِ وَالنِّهَايَةِ المُطْلَقَةِ فِي كُلِّ مُقَدِّمَاتِهِ، وَمَبَانِيهِ، وَنَتَائِجِهِ. وَلِنَقْتَبِسْ هُنَا كَلِمَةَ الشَّيْخِ الأَكْبَرِ مُحْيِي الدِّينِ ابْنِ عَرَبِيٍّ (تُوُفِّيَ سَنَةَ **٦٣٨هـ**): ﴿**فَسُبْحَانَ مَن أَظْهَرَ الأَشْيَاءَ وَهُوَ عَيْنُهَا**، الفتوحات المكية، ج ٢،ص ٤٥٩.٢٨﴾.

وَعَلَى ذٰلِكَ، فَإِنَّ الذَّاتَ الإِلٰهِيَّةَ لَا تَحْتَاجُ - وَلَمْ تَحْتَجْ قَطُّ - إِلَى إِقَامَةِ أَيِّ مُؤَسَّسَاتٍ سِيَاسِيَّةٍ مَادِّيَّةٍ تُقَامُ بِاسْمِهَا أَوْ تَتَوَسَّطُ عَنْهَا، إِذْ إِنَّ السِّيَادَةَ التَّامَّةَ عَلَى كُلِّ شَيْءٍ كَائِنَةٌ لَهَا أَزَلًا وَأَبَدًا، وَهِيَ حَاضِرَةٌ دَائِمًا فِي كُلِّ شَيْءٍ، سَوَاءٌ فِي السَّمَاوَاتِ، أَوْ فِي الأَرْضِ، أَوْ فِيمَا بَيْنَهُمَا، بَلْ وَفِيمَا هُوَ فَوْقَ ذٰلِكَ جَمِيعًا! وَفِي هٰذَا الزَّمَانِ، فَكُلُّ مَنْ يَدْعُو إِلَى «دَوْلَةٍ إِلٰهِيَّةٍ عَادِلَةٍ»، أَوْ «نِظَامٍ عَالَمِيٍّ» كَمَا يُسَمِّيهِ بَهَاءُ اللّٰهِ، أَوْ نَظَائِرِ ذٰلِكَ، فَإِنَّهُ لَا يَكُونُ إِلَّا دَجَّالًا مَغْرُورًا، وَفَاشِيًّا ضَالًّا ضَلَالًا بَعِيدًا، لَا فَهْمَ لَهُ وَلَا تَحَقُّقَ بِحَقِيقَةِ كَوْنِ اللّٰهِ سُبْحَانَهُ كُلِّيَّ الحُضُورِ، كُلِّيَّ القُدْرَةِ، كُلِّيَّ العِلْمِ، الَّذِي تَجْرِي مَشِيئَتُهُ (سَرَيَانًا) فِي كُلِّ الوُجُودِ جَرْيًا دَائِمًا، إِذْ إِنَّهَا الَّتِي أَنْشَأَتْ الكَوْنَ، وَهِيَ قَائِمَةٌ فِيهِ أَصْلًا وَلَا تَزَالُ. وَفِي الحَقِيقَةِ، فَكُلُّ أُولَئِكَ الَّذِينَ يَدَّعُونَ

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وَبِرِسَالَتِهِ، يَهْدِيهِمْ إِلَى الحَقِّ بِقُدْوَتِهِ الشَّخْصِيَّةِ، وَبِكَلَامِ اللهِ الَّذِي أُوحِيَ إِلَيْهِ. وَلَقَدْ كَانَ نُورًا مُجَسَّدًا، وَقُرْآنًا مَمْشِيًّا: الرُّوحَ قَدْ تَجَسَّدَ. وَهٰذَا هُوَ سِرُّ أَثَرِهِ الَّذِي مَا زَالَ حَيًّا إِلَى هٰذِهِ اللَّحْظَةِ. فَهَلْ يُشَمُّ شَيْءٌ مِنْ ذٰلِكَ - وَلَوْ رَائِحَةً خَفِيَّةً - فِي شَخْصِ أَبِي ٱلْكَاذِبِ؟ بِكُلِّ حَزْمٍ وَتَأْكِيدٍ: **كَلَّا!**

وَعَلَى هٰذَا، فَمِنَ المُفَارَقَاتِ السَّاخِرَةِ أَنَّ هٰذِهِ الرُّؤْيَا البَاطِنِيَّةَ الحَقِيقِيَّةَ لِـ«مَدِينَةِ أَفْلَاطُونَ» لَا يُمْكِنُ تَطْبِيقُهَا إِلَّا فِي ظِلِّ نِظَامٍ دِيمُقْرَاطِيٍّ جَذْرِيٍّ حَقِيقِيٍّ، تُحْتَرَمُ فِيهِ سِيَادَةُ الفَرْدِ الاِجْتِمَاعِيَّةُ وَالسِّيَاسِيَّةُ، وَتُثَبَّتُ نَصًّا كَحَقِيقَةٍ مَنْزَلَةٍ وَمَشْرُوعَةٍ إِلٰهِيًّا؛ أَيْ: مَا قَدْ نُظِّرَ لَهُ مُنْذُ بَوَادِرِ عَصْرِ التَّنْوِيرِ الأُورُوبِّيِّ - وَالَّذِي كَانَتْ نَشْأَتُهُ وَبِذْرَتُهُ، لِلمُفَارَقَةِ، فِي العَالَمِ الإِسْلَامِيِّ - لٰكِنَّهُ لَا يَزَالُ يَحْتَاجُ إِلَى أَنْ يُؤْخَذَ بِجِدٍّ أَكْبَرَ، وَأَنْ يُعَادَ تَشْكِيلُهُ وَتَسْدِيدُهُ. فَهٰذِهِ «المَدِينَةُ الأَفْلَاطُونِيَّةُ» هِيَ رُؤْيَتُنَا لِـ«حُكُومَةِ التَّجَلِّيَاتِ الإِلٰهِيَّةِ» ، إِذْ فِي هٰذَا المَنْظُورِ يُعْتَبَرُ الفَرْدُ - كُلُّ فَرْدٍ، وَكُلُّ مَا سِوَى ذٰلِكَ مِمَّا وُجِدَ - مَظْهَرًا وَتَجَلِّيًا لِلأَسْمَاءِ وَالصِّفَاتِ الإِلٰهِيَّةِ اللَّانِهَائِيَّةِ. وَفِي ضِمْنِ هٰذَا المَنْظُورِ، تَغْدُو الثُّيُوقْرَاطِيَّاتُ السِّيَاسِيَّةُ بَقَايَا زَائِدَةً لَا حَاجَةَ لَهَا، لِأَنَّ كُلَّ شَيْءٍ هُوَ فِي حَالَةِ «تَأَلُّهٍ» دَائِمَةٍ وَسَابِقَةٍ - وَلَوْ لَمْ يَتَحَقَّقْ ذٰلِكَ التَّأَلُّهُ تَحَقُّقًا شَخْصِيًّا - وَمِنْ ثَمَّ، فَلَا يُمْكِنُ لِأَيِّ نِظَامٍ سِيَاسِيٍّ أَنْ يُطَبِّقَ مَشِيئَةً إِلٰهِيَّةً هِيَ بِالفِعْلِ

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- أَيْ: الإِمَامُ الحَقُّ، الإِنسَانُ الكَامِلُ - الَّذِي يَحْكُمُ لَا لِأَنَّهُ يَرْغَبُ فِي السُّلْطَةِ أَوْ يَطْمَعُ فِيهَا، بَلْ لِأَنَّ الحَقَّ - الحَقِيقِيَّ - قَدْ أَلْزَمَهُ أَنْ يَخْدِمَ. وَمِنْ ثَمَّ، فَـ«الجُمْهُورِيَّةُ» لَيْسَتْ دَلِيلًا عَلَى القَهْرِ وَالاِسْتِبْدَادِ وَالشُّمُولِيَّةِ، بَلْ هِيَ دَعْوَةٌ إِلَى التَّفَكُّرِ، وَتَهْذِيبِ النَّفْسِ لِتَشْتَاقَ إِلَى الخَيْرِ - أَيْ: إِلَى اللهِ. فَـ«الحُرَّاسُ» إِنَّمَا هُم رُمُوزٌ تَشْبِيهِيَّةٌ لِحُكْمِ الإِنْسَانِ لِنَفْسِهِ، وَلِلتَّرَوِّي وَالتَّعَقُّلِ، وَلِلسَّيْطَرَةِ العَاقِلَةِ، وَلِلتَّوَازُنِ الكَوْنِيِّ؛ وَلَيْسُوا أَبَدًا أَدَوَاتٍ لِلْقَمْعِ أَوِ الطُّغْيَانِ أَوِ الفَاشِيَّةِ.

فَعَلَى سَبِيلِ المِثَالِ، فَفِي هٰذَا النِّظَامِ الَّذِي نَتَكَلَّمُ عَنْهُ، كَانَ النَّبِيُّ مُحَمَّدٌ ﷺ هُوَ «الفَيْلَسُوفُ المَلِكُ» الأَتَمُّ فِي «مَدِينَةٍ أَفْلَاطُونِيَّةٍ» حَقِيقِيَّةٍ، يُمْكِنُ أَنْ نَعْتَبِرَهَا «المَدِينَةَ المُنَوَّرَةَ» فِي زَمَنِهِ. فَلَمْ يَكُنْ مُسْتَبِدًّا وَلاَ قَاهِرًا لِرَعِيَّتِهِ - أَيْ: لِلْمُؤْمِنِينَ - بَلْ قَادَهُمْ بِالقُدْوَةِ، وَذٰلِكَ هُوَ مَعْنَى سُنَّتِهِ الشَّرِيفَةِ. فَقَدْ رَعَاهُمْ، وَحَمَاهُمْ، وَغَذَّاهُمْ رُوحِيًّا، وَعَلَّمَهُمْ، وَقَاتَلَ مَعَهُمْ، وَتَأَلَّمَ لِأَجْلِهِمْ، وَضَحِكَ وَبَكَى مَعَهُمْ، وَأَحَبَّهُمْ حُبَّ الأَبِ لِأَوْلَادِهِ، وَرَفَعَهُمْ مَعَهُ عَلَى مَدَى رِسَالَتِهِ الَّتِي اسْتَمَرَّتْ ثَلَاثًا وَعِشْرِينَ سَنَةً. فَكَانَ خَادِمًا حَقِيقِيًّا للهِ فِي كُلِّ مَعَانِي العُبُودِيَّةِ، وَكَانَ كَمَالُ إِنْسَانِيَّتِهِ هُوَ سِرُّ إِلٰهِيَّتِهِ؛ وَفَوْقَ ذٰلِكَ كُلِّهِ، كَانَ مُتَوَاضِعًا، قَرِيبًا، يُجَالِسُ أَصْحَابَهُ، وَيُخَالِطُهُم. فَكَانَ أَوَّلَ بَيْنَ الأَنْدَادِ، وَقَبْلَ ذٰلِكَ كُلِّهِ، كَانَ صَدِيقًا صَادِقًا، وَرَفِيقًا حَقِيقِيًّا لِكُلِّ مَنْ آمَنَ بِهِ

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عَاشَ سُقُوطَ الدِّيمُقْرَاطِيَّةِ الأَثِينِيَّةِ، وَشَهِدَ إِعْدَامَ سُقْرَاطَ، وَجُنُونَ الدَّهْمَاءِ (أَعْنِي: نُسْخَةَ «مَاجَا» اليُونَانِيَّةِ القَدِيمَةِ). فَفَلْسَفَتُهُ السِّيَاسِيَّةُ إِنَّمَا كَانَتْ رَدًّا عَلَى الفَوْضَى المَدَنِيَّةِ، لَا دَعْوَةً إِلَى الطُّغْيَانِ. وَإِنَّ لِيبِرَالِيَّةَ بُوبَّر - الَّتِي تَشَكَّلَتْ فِي أُورُوبَّا مَا بَيْنَ القَرْنِ السَّابِعَ عَشَرَ وَالعِشْرِينَ - قَدِ اقْتَرَفَتْ أَشَدَّ أَنْوَاعِ التَّأْرِيخِ الخَطَأَ، إِذْ أَسْقَطَتْ تَصْنِيفَاتٍ سِيَاسِيَّةً حَدِيثَةً عَلَى بَحْثٍ مِيتَافِيزِيقِيٍّ قَدِيمٍ. وَأَمَّا أَبُو ٱلْكَاذِبِ، فَلَا يَتَظَاهَرُ حَتَّى بِالْاِكْتِرَاثِ بِهٰذِهِ اللَّطَائِفِ النَّقْدِيَّةِ الدَّقِيقَةِ، بَلْ يُسْقِطُهَا بِجُمُودٍ وَفَظَاظَةٍ. وَزِيَادَةً عَلَى ذٰلِكَ، فَإِنَّ أَفْلَاطُونَ لَمْ يُقِمْ نِظَامًا سِيَاسِيًّا، وَلَا تَوَلَّى سُلْطَةً، وَلَا دَعَا إِلَى عُنْفٍ جَمَاعِيٍّ. فَتَشْبِيهُهُ بِطُغَاةِ القَرْنِ العِشْرِينَ هُوَ خَطَأٌ تَارِيخِيٌّ فَاحِشٌ، وَسَطْحِيَّةٌ فَلْسَفِيَّةٌ مُفْضِحَةٌ، فَضْلًا عَنْ كَوْنِهِ تَزْيِيفًا عَقْلِيًّا بَيِّنًا. وَلٰكِنَّ أَبَا ٱلْكَاذِبِ، فَإِنَّ هٰذِهِ السَّطْحِيَّةَ وَالْخِيَانَةَ العَقْلِيَّةَ الْكَامِلَةَ هِيَ زَادُهُ، وَفِيهَا يَتَغَذَّى، وَإِلَيْهَا يَنْجَذِبُ فِي كُلِّ مَا يَقُولُ وَيَكْتُبُ، إِذْ إِنَّهُ تَجَسُّدٌ حَرْفِيٌّ لِكَارِيكَاتِيرِ بُوبَّر نَفْسِهِ.

وَفَوْقَ ذٰلِكَ، فَإِنَّ بُوبَّرَ قَدْ عَجَزَ عَنْ إِدْرَاكِ لُبِّ الرُّؤْيَا الأَفْلَاطُونِيَّةِ العُظْمَى، كَمَا عَجَزَ أَيْضًا أَبُو ٱلْكَاذِبِ عَنْ إِدْرَاكِهَا، إِذْ حَرَّفَهَا بِهَوَسِهِ فِي القِرَاءَةِ الحَرْفِيَّةِ لِـ«الجُمْهُورِيَّةِ». فَمَا هِيَ هٰذِهِ الرُّؤْيَا العُظْمَى؟ إِنَّهَا مَسِيرَةُ النَّفْسِ نَحْوَ الخَيْرِ. وَعَلَى هٰذَا، فَـ«الفَيْلَسُوفُ المَلِكُ» لَيْسَ طَاغِيَةً سِيَاسِيًّا، بَلْ هُوَ دَلِيلٌ مِيتَافِيزِيقِيٌّ

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تَأْكِيدٍ لِلِاسْتِقْلَالِ الشَّخْصِيِّ الظَّاهِرِيِّ، بَلْ هِيَ نِظَامٌ مُتَنَاغِمٌ فِي النَّفْسِ وَالمُجْتَمَعِ، حَيْثُ يَقُومُ كُلُّ جُزْءٍ بِوَظِيفَتِهِ المُخَصَّصَةِ. وَبِعِيدًا كُلَّ البُعْدِ عَنْ قَمْعِ السِّيَادَةِ الشَّخْصِيَّةِ، فَإِنَّ هٰذَا الفَهْمَ يُعِيدُ الفَرْدَ إِلَى النِّظَامِ الكَوْنِيِّ، فَيُوَافِقُ الصُّغْرَى (المِيكْرُوكُوزْم) لِلْكُبْرَى (المَاكْرُوكُوزْم). فَالنَّفْسُ الثُّلَاثِيَّةُ - العَقْلُ، وَالغَضَبُ، وَالشَّهْوَةُ - لَهَا نَظِيرٌ فِي الطَّبَقَاتِ الثَّلَاثِ لِلمَدِينَةِ، لَا لِكَيْ تُصَنَّفَ النَّاسُ بِحَسَبِ طَبَقَاتٍ صَلْبَةٍ، بَلْ لِإِبْرَازِ وَحْدَةِ البِنْيَةِ النَّفْسِيَّةِ وَالسِّيَاسِيَّةِ لِلْإِنْسَانِ. وَبُوبَّرُ يُغْفِلُ البِنْيَةَ الأُنْطُولُوجِيَّةَ الَّتِي تَقَعُ خَلْفَ هٰذِهِ الْمُشَاكَلَةِ، فَيُخْطِئُهَا وَيَعْتَبِرُهَا تَصْنِيفًا طَبَقِيًّا اسْتِبْدَادِيًّا. وَفِي المُقَابِلِ، يَهْوِي أَبُو ٱلْكَاذِبِ نَحْوَهَا دُونَ تَدَبُّرٍ، ثُمَّ يَتَلَذَّذُ بِهَا كَأَنَّهَا تَزْكِيَةٌ لِلِاسْتِبْدَادِ الثُّيُوقْرَاطِيِّ الجَامِدِ الَّذِي يَصْبُو إِلَيْهِ.

يَتَّهِمُ بُوبَّرُ أَفْلَاطُونَ بِأَنَّهُ وَضَعَ الأُسُسَ الفَلْسَفِيَّةَ لِلِاسْتِبْدَادِ الشُّمُولِيِّ، وَأَمَّا أَبُو ٱلْكَاذِبِ فَيَتَفَانَى فِي هَوَسِهِ الْمُوهِمِ بِصِحَّةِ ذٰلِكَ. وَلٰكِنَّهُمَا - فِي مَفَارَقَةٍ سَاخِرَةٍ - يَصْنَعَانِ أُسَاطِيرَهُمَا الأَيْدِيُولُوجِيَّةَ الخَاصَّةَ، فَيُصَوِّرُهُ الأَوَّلُ أَصْلًا مُظْلِمًا لِشُمُولِيَّاتِ القَرْنِ العِشْرِينَ كَالنَّازِيَّةِ وَالِاسْتَالِينِيَّةِ، وَيَجْعَلُهُ الثَّانِي، أَيْ أَبُو ٱلْكَاذِبِ، مُقَدِّمًا أَيْدِيُولُوجِيًّا لِاسْتِبْدَادِهِ الذَّاتِيِّ .وَكِلَا المَنْهَجَيْنِ يَقُومُ عَلَى قَفْزَةٍ تَفْسِيرِيَّةٍ تَفْتَقِرُ إِلَى كُلٍّ مِنَ الدِّقَّةِ التَّارِيخِيَّةِ وَالعُمْقِ الظَّوَاهِرِيِّ. وَلَا حَاجَةَ لِلتَّذْكِيرِ أَنَّ أَفْلَاطُونَ قَدْ

اِسْتَيْقِظْ!

أَنَّ «الْمِيثُوسْ» ، إِذَا قَادَهُ العَقْلُ، قَدْ يَرْفَعُ النَّفْسَ كَمَا أَنَّ الْأُسْطُورَةَ السَّيِّئَةَ قَدْ تُدَنِّسُهَا. فَلَوْ أَخَذْنَا مَنْطِقَ بُوبَّرِ عَلَى وَجْهِهِ الحَرْفِيِّ، لَزَامَنَا أَنْ نَسْتَنْكِرَ كُلَّ رِوَايِيٍّ فِي عَصْرِنَا، وَنُشَيِّطَ - عَلَى سَبِيلِ الْمِثَالِ - أَمْثَالَ «تُولْسْتُويْ» وَ«دُسْتُويِيفْسْكِي» وَمَنْ نَحَا نَحْوَهُمَا. وَبِعِبَارَةٍ أُخْرَى، فَإِنَّ مَا يَقْصِدُهُ أَفْلَاطُونُ حَقًّا يُشَاكِلُ مَا عَبَّرَ عَنْهُ أَئِمَّةُ الشِّيعَةِ عَلَيْهِمُ السَّلَامُ بِـ«التَّقِيَّةِ» - عَلَى تَعْبِيرِ كُورْبَان - أَيْ: مُرَاعَاةُ حِكْمَةِ الْبَاطِنِ وَضَرُورَةِ التَّرْبِيَةِ الرَّمْزِيَّةِ. فَإِنَّ إِيمَانَ بُوبَّرَ بِالنِّقَاشِ العَقْلِيِّ الصَّرْفِ يُغْفِلُ ضَرُورَةَ اللُّغَةِ الرَّمْزِيَّةِ فِي التَّرْبِيَةِ، وَيُهْمِلُ الدَّوْرَ الثَّقَافِيَّ لِلْوَعْيِ الأُسْطُورِيِّ، خَاصَّةً لِمَنْ لَمْ يَبْلُغْ مَرْتَبَةَ الجِدَالِ وَالتَّحْقِيقِ الَّتِي يَقْصِدُهَا أَفْلَاطُونُ، أَيْ: مَرْحَلَةَ التَّدْشِينِ فِي السَّرَائِرِ العُلْيَا. وَعَلَى النَّقِيضِ مِنْ ذٰلِكَ، فَإِنَّ أَبَا ٱلْكَاذِبِ يَتَلَقَّفُ كَلَامَ أَفْلَاطُونَ عَنِ "الْكَذِبِ النَّبِيلِ" عَلَى وَجْهِهِ الحَرْفِيِّ، ثُمَّ - بِطَرِيقَةٍ بَلِيدَةٍ، طُفُولِيَّةٍ، وَعَدِيمَةِ التَّخَيُّلِ - يَشْتَهِي ذٰلِكَ وَيَتَمَتَّعُ بِهِ، فَيَبْنِي عَلَيْهِ بَرَامِجَ دِينِيَّةً زَائِفَةً، اِسْتِبْدَادِيَّةً، وَوَحْشِيَّةً.

يُقَدِّمُ بُوبَّرُ فِي لِيبِرَالِيَّتِهِ حُقُوقَ الفَرْدِ عَلَى غَيْرِهَا، فِي حِينٍ يَسْتَنْكِرُهَا أَبُو ٱلْكَاذِبِ بِالْكُلِّيَّةِ، وَكِلَاهُمَا يُهْمِلُ طَرْحَ السُّؤَالِ الجَوهَرِيِّ الَّذِي يَعُدُّهُ أَفْلَاطُونُ أَسَاسًا قَبْلَ كُلِّ شَيْءٍ، وَهُوَ: مَا هِيَ العَدَالَةُ فِي ذَاتِهَا؟ فَإِنَّ العَدَالَةَ عِنْدَ أَفْلَاطُونَ لَيْسَتْ مُجَرَّدَ

اِسْتَيْقِظْ!

الدِّيمُقْرَاطِيَّةِ المُتَرَهِّلَةِ الَّتِي وَصَفَهَا فِي الكِتَابِ الثَّامِنِ مِنَ «الجُمْهُورِيَّةِ» - يَتَحَوَّلُ سَرِيعًا إِلَى طُغْيَانٍ، كَمَا شَهِدْنَا فِي عَصْرِنَا، حَيْثُ تَصْعَدُ الشَّهَوَاتُ المَهْمَلَةُ لِلْجُمَاهِيرِ طَاغِيَةً كَـ«تْرَامْبْ» - أَوْ «هِتْلَر» فِي أَلْمَانِيَا الفَيْمَارِيَّةِ - إِلَى سُدَّةِ الحُكْمِ. وَعَلَى النَّقِيضِ مِنْ ذٰلِكَ، فَـ«المُجْتَمَعُ المُنْغَلِقُ» عِنْدَ أَفْلَاطُونَ لَيْسَ مُنْغَلِقًا عَلَى العَقْلِ أَوِ الحَقِّ، بَلْ هُوَ مُنْغَلِقٌ عَلَى الشَّهَوَاتِ المُنْفَلِتَةِ وَالحُكْمِ الجَاهِلِ - وَهٰذَا مَا نُشَاهِدُهُ أَيْضًا فِي كُلِّ زَمَانِنَا. فَحُرَّاسُ «جُمْهُورِيَّةِ» أَفْلَاطُونَ لَيْسُوا بِطُغَاةٍ، بَلْ هُمْ عُشَّاقُ الحَقِّ ، أَيِ الفَلَاسِفَةُ - أَوْ، بِلُغَةِ الصَّدْرَائِيِّينَ، «المُتَأَلِّهُونَ» - أُولَئِكَ الَّذِينَ تَجَاوَزُوا مَرْحَلَةَ الظَّنِّ إِلَى مَعْرِفَةِ الخَيْرِ. فَبُوبَّرُ يَرَى فِي هٰذَا نُخْبَوِيَّةً، وَأَمَّا أَفْلَاطُونُ فَيَرَاهُ مَسْؤُولِيَّةً مَعْرِفِيَّةً. وَإِنَّهُ لَمِنْ أَجَلِّ مَا يَكْشِفُهُ عَصْرُنَا مِنْ حَاجَةٍ مُلِحَّةٍ، إِذْ إِنَّ الرَّأْسِمَالِيَّةَ اللِّيبِرَالِيَّةَ الجَدِيدَةَ - حَيْثُ تُرْفَعُ الشُّخُوصُ بِالمَالِ وَالتَّمْوِيلِ، لَا بِالكِفَايَةِ وَالتَّأَهُّلِ - قَدْ جَعَلَتِ الدِّيمُقْرَاطِيَّةَ تَنْحَطُّ إِلَى حُكْمِ الأَرَاذِلِ(kakistocracy) ، ثُمَّ إِلَى الأُولِيجَارْكِيَّةِ، فَالْفَاشِيَّةِ، فَالاِسْتِبْدَادِ.

يُهَاجِمُ بُوبَّرُ "الْكَذِبَ النَّبِيلَ "وَيَعُدُّهُ خِدَاعًا سُلْطَوِيًّا. وَلٰكِنَّهُ - فِي سِيَاقِ أَفْلَاطُونَ - إِنَّمَا هُوَ أَدَاةٌ تَعْلِيمِيَّةٌ أُسْطُورِيَّةٌ-شِعْرِيَّةٌ، كَمِثْلِ أُسْطُورَةِ «إِيرْ» أَوْ «الْكَهْفِ»، لَا تُرَادُ لِلْخِدَاعِ بِسُوءِ نِيَّةٍ، بَلْ لِتَوْجِيهِ النُّفُوسِ نَحْوَ الفَضِيلَةِ . فَأَفْلَاطُونُ كَانَ يَعْلَمُ

اِسْتَيْقِظْ!

حَرْفِيًّا، وَلَا هِيَ مُخَطَّطٌ فِعْلِيٌّ لِبِنَاءِ دَوْلَةٍ يُوتُوبِيَّةٍ (اِسْتِبْدَادِيَّةٍ) عَلَى الأَرْضِ، بَلْ إِنَّ «الجُمْهُورِيَّةَ» بِأَسْرِهَا نَصٌّ تَدْشِينِيٌّ، كُلُّ جِدَالٍ فِيهَا إِنَّمَا هُوَ رَمْزٌ تَشْبِيهِيٌّ يُشِيرُ إِلَى تِلْكَ الحَقَائِقِ العَقْلِيَّةِ لِلنَّفْسِ فِي مَسِيرَةِ تَرَقِّيهَا نَحْوَ الخَيْرِ فِي ذَاتِهَا.

كَمَا فَعَلَ بُوبَّر، يَبْدُو أَبُو ٱلْكَاذِبِ أَيْضًا أَنَّهُ يَقْرَأُ «الجُمْهُورِيَّةَ» كَمَنْشُورٍ سِيَاسِيٍّ حَرْفِيٍّ. وَلٰكِنَّ «الجُمْهُورِيَّةَ» لَيْسَتْ دُسْتُورًا وَلَا قَانُونًا تَشْرِيعِيًّا، بَلْ هِيَ حِوَارٌ - تَحْقِيقٌ فَلْسَفِيٌّ فِي مَاهِيَّةِ العَدَالَةِ يُجْرَى عَلَى طَرِيقِ الجِدَالِ الدِّيَالِكْتِيكِيّ. وَغَايَتُهَا لَيْسَتْ تَصْمِيمَ مَدِينَةٍ لِتُنَفَّذَ حَرْفِيًّا، بَلْ إِنَّمَا هِيَ صِيَاغَةُ صُورَةٍ كُلِّيَّةٍ لِلنَّفْسِ، لِكَيْ تَتَجَلَّى العَدَالَةُ فِيهَا بِوُضُوحٍ أَكْبَرَ فِي الفَرْدِ. فَتَفْسِيرُ هٰذِهِ التَّجْرِبَةِ الفِكْرِيَّةِ كَمَشْرُوعٍ سِيَاسِيٍّ اِسْتِبْدَادِيٍّ - كَمَا اسْتَنْكَرَهُ بُوبَّر وَكَمَا يَتَلَذَّذُ بِهِ أَبُو ٱلْكَاذِبِ - هُوَ خَطَأٌ فَادِحٌ، يَسْتَبْدِلُ التَّمْثِيلَ المِيتَافِيزِيقِيَّ بِوَصْفٍ سِيَاسِيٍّ قَسْرِيٍّ. إِنَّ أَفْلَاطُونَ يَسْتَخْدِمُ المَدِينَةَ كَمِرْآةٍ لِلنَّفْسِ، لَا كَمُخَطَّطٍ لِصِنَاعَةِ الدَّوْلَةِ القَهْرِيَّةِ.

وَأَمَّا الآن، فَبَيْنَمَا يُعَظِّمُ بُوبَّرُ مَا يَسْتَنْكِرُهُ أَبُو ٱلْكَاذِبِ، أَعْنِي «المُجْتَمَعَ المَفْتُوحَ» القَائِمَ عَلَى الحُرِّيَّةِ الدِّيمُقْرَاطِيَّةِ، فَإِنَّ كِلَيْهِمَا يُغْفِلَانِ سُؤَالًا مَحْوَرِيًّا: إِلَى أَيِّ غَايَةٍ تَتَوَجَّهُ هٰذِهِ الحُرِّيَّةُ؟ فَأَفْلَاطُونُ لَمْ يَكُنْ هَمُّهُ الحُرِّيَّةَ لِذَاتِهَا، بَلِ الحُرِّيَّةَ المَبْنِيَّةَ عَلَى الحَقِّ. فَالمُجْتَمَعُ الَّذِي يُطْلِقُ العَنَانَ لِكُلِّ رَأْيٍ وَكُلِّ شَهْوَةٍ لِيَسُودَا - كَمَا فِي

اِسْتَيْقِظْ!

فَأَيْنَ ٱلْحَقُّ فِي قَيْدٍ وَسَيْفٍ؟ ✻ وَأَيْنَ ٱلنُّورُ فِي ظُلْمِ ٱلْهَوَاءِ؟

شَرِيعَتُهُمْ زَفِيرُ ٱسْتِبْدَادِهِمْ ✻ وَدِينُهُمْ جَشَعٌ وَفِتْنَةُ شَقَاءِ

تَفَسَّقُوا فِي آيَةٍ وَسَنَادٍ ✻ لِيَرْفَعُوا رَجُلًا إِلٰهَ سَمَاءِ

وَلٰكِنَّنَا نَحْمِلُ ٱلضِّيَاءَ ✻ وَنَرْفَعُ ٱلتَّوْحِيدَ فِي ٱلْأَسْمَاءِ

فَٱعْلَمْ أَيُّهَا ٱلطَّالِبُ ٱلْهُدَىٰ ✻ أَنَّ ٱلدَّجَّالَ جَاءَ فِي ٱلرِّدَاءِ

وَلِنَارِهِ نَكُونُ نُورًا سَاطِعًا ✻ وَلِإِلٰهِهِ ٱلزَّائِفِ نَكُونُ وَاحِدَ ٱلْوِحْدَانِ!

☆

وَهَا هُنَا نُرِيدُ أَنْ نَتَطَرَّقَ إِلَى نُقْطَةٍ مُهِمَّةٍ تُسَاهِمُ فِي تَفْسِيرِ مَا قُلْنَاهُ فِي القِسْمِ السَّابِقِ قَبْلَ أَنْ نَنْتَقِلَ إِلَى خِتَامِ هٰذِهِ الرِّسَالَةِ، وَهِيَ أَنَّ قِرَاءَةَ أَبِي ٱلْكَاذِبِ الحَرْفِيَّةَ لِـ«جُمْهُورِيَّةِ» أَفْلَاطُونَ تَبْدُو لَنَا كَكَارِيكَاتِيرٍ حَرْفِيٍّ عَمَّا صَوَّرَهُ كَارْلُ بُوبَّر (تُوُفِّيَ سَنَةَ ١٩٩٤م) بِصُورَةٍ مُجْحِفَةٍ فِي الجُزْءِ الأَوَّلِ مِنْ كِتَابِهِ «المُجْتَمَعُ المَفْتُوحُ وَأَعْدَاؤُهُ». وَلٰكِنْ، كَمَا عَلِمَ كُلُّ فَيْلَسُوفٍ أَفْلَاطُونِيٍّ حَقٍّ، فَـ«مَدِينَةُ أَفْلَاطُونَ» لَيْسَتْ مَكَانًا

اِسْتَيْقِظْ!

أَمَّا نَحْنُ، فَنَسْلُكُ ٱلطَّرِيقَ ٱلْعَتِيقَ كَمَا سَلَكَهُ ٱلنَّبِيُّونَ وَٱلْأَوْلِيَاءُ ٱلْحَقِيقِيُّونَ مِنْ قَبْلِنَا، إِذْ لَا نَتَّكِلُ إِلَّا عَلَىٰ ٱللَّهِ وَحْدَهُ، ٱلْوَاحِدِ، ٱلْقَهَّارِ، كَفَانَا وَلِيًّا وَنَصِيرًا. فَهٰذِهِ هِيَ سُنَّةُ ٱلْمُقَدَّسِينَ ٱلْحَقِيقِيِّينَ: أَنْ يَمْشُوا مَعَ ٱللَّهِ وَحْدَهُ، لَا مَعَ طَوَائِفِ ٱلتَّعْبِيدِ لِلذَّاتِ، وَلَا مَعَ جُمُوعِ ٱلْمَجْذُوبِينَ ٱلْجَاهِلِينَ ٱلْمُضَلَّلِينَ ٱلَّذِينَ يُشَيِّدُونَ كُلَّ شَيْءٍ عَلَىٰ أَسَاسِ ٱلْمَالِ وَٱلنُّفُوذِ وَٱلتَّرْوِيجِ ٱلْمُمَنْهَجِ، مِمَّنْ هُمْ شَيَاطِينُ ٱلْبَشَرِ، أَبْنَاءُ ٱلْهَاوِيَةِ، وَمُخَطِّطُو ٱلْفِتَنِ فِي أَسْفَلِ دَرَكٍ مِنْ أَدْرَاكِ ٱلْجَحِيمِ.

فَٱعْلَمْ - يَا أَيُّهَا ٱلْقَارِئُ ٱلْمُجِدُّ ٱلْمُتَبَصِّرُ - أَنَّهُ مَنْ نَطَقَ بِضِدِّ ٱلتَّحْرِيرِ ٱلْحَقِيقِيِّ لِلْبَشَرِ، وَأَنْكَرَ مَبَادِئَ ٱلدِّيمُقْرَاطِيَّةِ وَشَنَّعَ عَلَيْهَا، وَأَرَادَ أَنْ يُقِيمَ بَدَلًا عَنْهَا دَوْلَةً ثِيُوكْرَاتِيَّةً - كَمَا فَعَلَ أَبُو ٱلْكَاذِبِ صَرَاحَةً - فَهُوَ ٱلشَّيْطَانُ مُتَجَسِّدًا، ٱلدَّجَّالُ بِعَيْنِهِ، ٱبْنُ ٱلْهَلَاكِ مُنْتَحِلًا سِمَةَ ٱلْمُخَلِّصِ ٱلْمَسِيحِ ٱلْمَهْدِيِّ! وَلِـ«سِتْ» ٱلْقِبْطِيِّ ٱلْقَدِيمِ، نَحْنُ «حُورُسْ»، «رَعْ-حَرَاخْتِي»؛ وَلِـ«لَا إِلٰهَ» ٱلَّذِي يَتَفَوَّهُ بِهِ دُونَ ٱلْإِثْبَاتِ، نَحْنُ «إِلَّا ٱللَّهُ»؛ وَلِنَارِهِ، نَحْنُ ٱلنُّورُ؛ وَلِمُسْتَعْبِدِهِ، نَحْنُ ٱلْمُحَرِّرُ؛ فَافْهَمْ!

رَايَةُ ٱلنُّورِ فِي وَجْهِ ٱلدَّجَّالِ

يُقِيمُونَ عَرْشًا عَلَىٰ سَفْكِ ٱلدِّمَاءِ ✻ وَيَحْكُمُونَ بِٱسْمِ ٱلْإِلٰهِ خِلَافَ ٱلرَّجَاءِ

اِسْتَيْقِظْ!

ٱلْوَاحِدِ – أَيْ ٱلِاسْتَالِينِيَّةِ ٱلدِّينِيَّةِ؛

•مَسِيحَانِيَّةٍ مُطْلَقَةٍ لَا تَسْمَحُ بِخِلَافٍ، وَلَا تَقْبَلُ تَسَاوُمًا.

وَإِنَّ مَا فِيهِ مِنَ ٱلتَّنَاقُضَاتِ ٱلصَّارِخَةِ ٱلدَّاخِلِيَّةِ، ٱلْمُزَيَّنَةِ بِٱلْمُبَرِّرَاتِ ٱلدِّينِيَّةِ ٱلزَّائِفَةِ، وَمَا فِيهِ مِنِ ٱسْتِغْلَالٍ سَافِرٍ لِلْآمَالِ ٱلْقِيَامِيَّةِ ٱلظَّاهِرَةِ، لَيَجْعَلُ مِنْ هٰذَا ٱلنَّصِّ نَصًّا فَاحِشَ ٱلْخَطَرِ، مُفْلِسًا فِكْرِيًّا، يَجِبُ رَدُّهُ بِقَطْعٍ وَحَزْمٍ، وَنَبْذُهُ عَلَىٰ وَجْهِ ٱلتَّمَامِ. بَلْ يَجِبُ أَنْ يُلْقَىٰ هُوَ وَصَاحِبُهُ فِي نَارِ ٱلْهَوَانِ، وَيُطْرَحَا عَلَىٰ كَنَفَةِ ٱلْقُمَامَةِ ٱلتَّارِيخِيَّةِ، دُونَ أَيِّ تَرَدُّدٍ أَوْ تَأَخُّرٍ.

وَعَلَىٰ ٱلنَّقِيضِ مِنْ ذٰلِكَ، فَلْيُقَارِنِ ٱلْقَارِئُ ٱلْمُتَبَصِّرُ بَيْنَ خُزْعْبَلَاتِ أَبِي ٱلْكَاذِبِ ٱلْفَاشِيَّةِ ٱلثِّيُوكْرَاتِيَّةِ، وَبَيْنَ أَوَامِرِنَا ٱلتِّسْعَةَ عَشَرَ، وَمَا قَدَّمْنَاهُ مِنْ فِقْهٍ مُحْكَمٍ بَيْنَ دَفَّتَيْ **إِتْمَامِ ٱلْبَيَانِ**.[١٥] فَإِنَّهُ، خِلَافًا لَنَا، يَمْتَلِكُ خَلْفَهُ دَاعِمِينَ سَبَّائِيِّينَ فَرَنْكِيِّينَ، ذَوِي نُفُوذٍ عَالَمِيٍّ وَسُلْطَةٍ مَالِيَّةٍ، وَمُدِيرِينَ ٱحْتِرَافِيِّينَ فِي فَنِّ تَشْكِيلِ ٱلصُّوَرِ ٱلذِّهْنِيَّةِ وَٱلتَّسْوِيقِ ٱلشَّرِسِ، ٱسْتَثْمَرُوا فِيهِ مَالًا كَثِيرًا، وَفِي ٱنْتِشَارِ طَائِفَتِهِ كَٱسْتِرَاتِيجِيَّةٍ لِلتَّسْفِيهِ ٱلْجَمَاعِيِّ وَٱلْحَرْبِ ٱلنَّفْسِيَّةِ، ضِدَّ ٱلْمُسْلِمِينَ وَغَيْرِهِمْ عَلَىٰ حَدٍّ سَوَاءٍ.

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١٥ https://archive.org/details/final-version-arabic-bayan-393.2 (retrieved 17 May 2025 CE).

اِسْتَيْقِظْ!

وَهٰذَا، وَإِنْ كَانَ يُثِيرُ ٱلشَّجْنَ وَٱلتَّهَكُّمَ فِي آنٍ وَاحِدٍ، فَهُوَ لَا يَخْفَىٰ عَلَىٰ ذِي بَصِيرَةٍ - إِلَّا عَلَىٰ ٱلْأَعْمَىٰ ٱلْمُتَعَنِّتِ وَٱلْمَحْجُوبِ بِغِلَافِ ٱلْوَهْمِ - أَنَّ أَبَا ٱلْكَاذِبِ إِنَّمَا هُوَ دُمْيَةٌ سَبَّائِيَّةٌ فَرَنْكِيَّةٌ، وَمَشْرُوعٌ جَاهِزٌ لِلطَّرَفِ ٱلْمَعْرُوفِ وَٱلْجِهَاتِ ٱلْمَشْبُوهَةِ. وَمَعَ ذٰلِكَ، فَإِنَّ لُغَتَهُ تَتَّسِقُ بِٱلْكُلِّيَّةِ مَعَ خِطَابٍ تَآمُرِيٍّ أَعْمَى، هُوَ نَفْسُهُ ٱلَّذِي تَسْتَعْمِلُهُ جَمِيعُ ٱلْجَمَاعَاتِ ٱلِاسْتِبْدَادِيَّةِ وَٱلْفَاشِيَّةِ، لِتَجْرِيدِ ٱلْمُعَارِضِينَ مِنْ إِنْسَانِيَّتِهِمْ، وَنَقْلِ ٱللَّوْمِ عَلَىٰ ٱلْفَشَلِ ٱلدَّاخِلِيِّ إِلَىٰ عَدُوٍّ خَارِجِيٍّ وَهَمِيٍّ.

ٱلْخَاتِمَةُ: مُخَطَّطٌ طَائِفِيٌّ لِثِيُوكْرَاتِيَّةٍ شُمُولِيَّةٍ

وَبِذٰلِكَ، فَإِنَّ خُرَافَاتِ أَبِي ٱلْكَاذِبِ ٱلْمَصْطَنَعَةِ ٱلْمُسَمَّاةِ «مَنْدُوبًا»، لَيْسَتْ بِخَارِطَةِ طَرِيقٍ نَحْوَ ٱلْعَدْلِ وَٱلْمُسَاوَاةِ وَٱلْحَقِّ، بَلْ هِيَ - وَبِلَا مِرَاءٍ - مُخَطَّطٌ وَاضِحٌ كَضَوْءِ ٱلنَّهَارِ لِمَا يَلِي:

- ٱلسَّيْطَرَةِ ٱللَّاهُوتِيَّةِ ٱلشَّامِلَةِ؛
- طَمْسِ ٱلْإِرَادَةِ ٱلْحُرَّةِ؛
- دَمْجِ ٱلسُّلْطَاتِ ٱلسِّيَاسِيَّةِ وَٱلدِّينِيَّةِ وَٱلِاقْتِصَادِيَّةِ وَٱلشَّخْصِيَّةِ فِي عِبَادَةِ ٱلشَّخْصِ

اِسْتَيْقِظْ!

تاسعًا: ٱلْجَمَالِيَّةُ ٱلِاسْتِبْدَادِيَّةُ وَٱلْقِيَامِيَّةُ ٱلْهَلَاكِيَّةُ

يَسْتَبْطِنُ لِسَانُ أَبِي ٱلْكَاذِبِ فِي كُلِّ مَوَاضِعِهِ:

•خِطَابًا قِيَامِيًّا قَدَرِيًّا (فَمَا زَالَ يُلَوِّحُ بِعُقُوبَةٍ أُخْرَى سَتَأْتِي - ص. ١٩ - فِي تَكْرَارٍ صَرِيحٍ لِمَا وَرَدَ فِي كَثِيرٍ مِنْ كِتَابَاتِ بَهَاءُ ٱللَّهِ ٱلْكَاذِبِ، مِثْلَ تَعْبِيرِهِ عَنِ «ٱلرَّزِيَّةِ ٱلْكُبْرَى»، لِمَنْ لَمْ يُؤْمِنْ بِهِ).

•وَثَنَائِيَّةً عَقَائِدِيَّةً تَصْطِفِي كُلَّ ٱلْخَلْقِ فِي صِنْفَيْنِ: إِمَّا مَلَائِكَةٌ، وَإِمَّا شَيَاطِينُ (ص. ١٧).

وَيُفْضِي هٰذَا ٱلْكُلِّيُّ، فِي ٱلنِّهَايَةِ، إِلَىٰ لَاهُوتٍ سِيَاسِيٍّ يُضْفِي ٱلشَّرْعَنَةَ عَلَىٰ ٱلْإِكْرَاهِ، وَيُبَرِّرُ ٱلِاضْطِهَادَ، وَيُفْضِي إِلَىٰ عُنْفٍ مَهْدَوِيٍّ عَلَىٰ طَرَازِ دَاعِش، كُلُّهُ تَحْتَ لِوَاءِ مَا يُسَمَّىٰ بِـ«ٱلدَّوْلَةِ ٱلْإِلٰهِيَّةِ ٱلْعَادِلَةِ.

عاشرًا: ٱلسِّيَاقُ ٱلتَّآمُرِيُّ ٱلصَّهْيُونِيُّ ٱلْأَنْجْلُوسَكْسُونِيُّ

اِسْتَيْقِظْ!

ٱلْكَاذِبِ. وَٱنْظُرْ بِخُصُوصٍ (ص. ٢٣)، فَإِنَّ فِيهَا بَيَانًا صَرِيحًا لِهٰذِهِ ٱلْعَقِيدَةِ ٱلْمُنْغَلِقَةِ ٱلْفَجَّةِ

ثامنًا: ٱلتَّارِيخَانِيَّةُ ٱلْمُصْطَنَعَةُ وَٱلِٱسْتِمْرَارِيَّةُ ٱلْمُفْتَرَاةُ

ٱلْمُشْكِلُ هُنَا أَنَّ هٰذَا ٱلْمَنْدُوبَ يَخْتَرِعُ بِمَعْنَى ٱلْكَلِمَةِ إِطَارًا عَهْدِيًّا سُبَاعِيًّا كَامِلًا، وَيَدَّعِي فِيهِ أَنَّ كُلَّ نَبِيٍّ قَدْ تَرَكَ وَصِيَّةً يُسَمِّي فِيهَا خَلِيفَتَهُ (ص. ١٨)، عَلَىٰ أَنَّهُ – أَبُو ٱلْكَاذِبِ – هُوَ ٱلتَّالِي فِي سِلْسِلَةِ هٰذَا ٱلِٱصْطِفَاءِ. وَلٰكِنْ، كَمَا بَيَّنَّا فِي مَوَاضِعَ مُتَعَدِّدَةٍ سَابِقًا:

- لَا وُجُودَ لِأَيِّ أَسَاسٍ نَصِّيٍّ مُعْتَمَدٍ يُثْبِتُ هٰذِهِ ٱلِٱسْتِمْرَارِيَّةَ ٱلْعَهْدِيَّةَ غَيْرَ ٱلْمُنْقَطِعَةِ فِيمَا يَخُصُّ أَبَا ٱلْكَاذِبِ.
- وَفِكْرَةُ أَبِي ٱلْكَاذِبِ عَنِ ٱلْعُهُودِ ٱلسَّبْعَةِ إِنَّمَا هِيَ تَلْفِيقٌ ٱسْتِرْجَاعِيٌّ شَخْصِيٌّ ٱفْتَعَلَهُ بَعْدَ ٱلْوَاقِعِ لِتَبْرِيرِ دَعْوَاهُ.
- وَٱدِّعَاءَاتُهُ ٱلتَّارِيخِيَّةُ مُنْتَقَاةٌ، مَبْتُورَةٌ، ضَحْلَةٌ، وَجِدَالِيَّةٌ، وَلَا تَسْنُدُهَا مَرْجِعِيَّةٌ رَصِينَةٌ، وَلَا مَعْنًى تَأْرِيخِيٌّ يُعَوَّلُ عَلَيْهِ.

اِسْتَيْقِظْ!

يَدَّعِي أَنَّهُ لَا وُجُودَ لِوَحْدَةِ عُمْلَةٍ أَوْ تَبَادُلٍ مَالِيٍّ بَيْنَ أَفْرَادِ ٱلْمُجْتَمَعِ ٱلْمُؤْمِنِ، وَأَنَّ ٱلْقِيمَةَ تُقَوَّمُ بِحَسَبِ ٱلْخِدْمَةِ لِلْمُجْتَمَعِ (ص. ٢٧)، وَأَنَّ ٱلْأَعْضَاءَ يَعْمَلُونَ دُونَ أَجْرٍ وَلَا مِلْكِيَّةٍ. وَٱلْمُشْكِلُ ٱلْبَيِّنُ هُنَا هُوَ أَنَّ هٰذَا نِظَامٌ مُغَلَّفٌ لِٱسْتِغْلَالٍ ٱقْتِصَادِيٍّ، يُشْبِهُ فَرْضَ ٱلْخِدْمَةِ ٱلْإِقْطَاعِيَّةِ عَلَىٰ ٱلْأَقْنَاعِ لِصَالِحِ سَيِّدِ ٱلْقَصْرِ، وَذٰلِكَ تَحْتَ سُلْطَةٍ هَرَمِيَّةٍ ثِيُوكْرَاتِيَّةٍ صَارِمَةٍ. فَهُوَ نِظَامٌ غَيْرُ قَابِلٍ لِلِاسْتِمْرَارِ، قَسْرِيٌّ، وَعُرْضَةٌ عَالِيَةٌ لِكُلِّ أَنْوَاعِ ٱلْإِسَاءَةِ وَٱلِٱسْتِغْلَالِ. وَقَدْ فَعَلَ ٱلْبَهَائِيُّونَ، وَغَيْرُهُمْ مِنَ ٱلطَّوَائِفِ ٱلْحَدِيثَةِ ٱلْمُمَاثِلَةِ، نَفْسَ هٰذِهِ ٱلْمُمَارَسَاتِ فِي مَجَامِعِهِمْ فِي ٱلْعُصُورِ ٱلْقَرِيبَةِ. وَهٰذَا ٱلنَّمُوذَجُ لَيْسَ لَهُ أَيُّ صِلَةٍ، لَا قَرِيبَةٍ وَلَا بَعِيدَةٍ، بِٱلِٱشْتِرَاكِيَّةِ، وَلَا بِمُجْتَمَعٍ نِقَابِيٍّ لَا سُلْطَوِيٍّ عَلَىٰ نَمَطِ ٱلْفِكْرِ ٱلْأَنَارْكُوِيِّ، ٱلَّذِي نُدَافِعُ عَنْهُ فِي سِيَاقٍ ٱشْتِرَاكِيٍّ إِيكُولُوجِيٍّ. بَلْ إِنَّهُ رِقٌّ ٱقْتِصَادِيٌّ صَرِيحٌ، تَفْرِضُهُ ٱلطَّبَقَةُ ٱلْقِيَادِيَّةُ ٱلفَاسِدَةُ ٱلْمُتَجَذِّرَةُ عَلَىٰ صُفُوفِ ٱلْقَاعِ، وَتُسْتَغَلُّ فِيهِ ٱلْجُمَاهِيرُ تَحْتَ ٱسْمِ ٱلزُّهْدِ وَٱلْخِدْمَةِ.

سابعًا: ٱلنُّخْبَوِيَّةُ وَٱلْإِقْصَائِيَّةُ

قَدْ بَيَّنَّا سَابِقًا مَا فِي لَاهُوتِ أَبِي ٱلْكَاذِبِ مِنْ نَزْعَةٍ فِرْقِيَّةٍ تَعَصُّبِيَّةٍ تَفْوِيقِيَّةٍ، حَيْثُ يُحْصَرُ ٱلْخَلَاصُ فِي طَائِفَتِهِ، وَيُحْكَمُ بِٱلْهَلَاكِ عَلَىٰ جَمِيعِ ٱلنَّاسِ إِلَّا مَنْ بَايَعَ أَبَا

اِسْتَيْقِظْ!

يَسْتَحِقُّ مِنَ ٱلطَّاعَةِ شَيْئًا، وَأَنَّ كُلَّ نِدَاءٍ مِنْهُ إِلَىٰ ٱلطَّاعَةِ لَهُ، إِنَّمَا هُوَ هَذَيَانٌ شَيْطَانِيٌّ لِمُضْطَرِبٍ نَفْسِيًّا، مَهْوُوسٍ بِٱلسُّلْطَةِ لِذَاتِهَا، كَمَا فَعَلَ قَبْلَهُ مُؤَسِّسُ ٱلْبَهَائِيَّةِ.

خامسًا: ٱلْإِقْطَاعِيَّةُ ٱللَّاهُوتِيَّةُ وَٱسْتِعْبَادُ ٱلْفَرْدِ

فِي بِنْيَةِ ٱلْمُجْتَمَعِ ٱلْقَطِيعِيِّ ٱلَّذِي أَنْشَأَهُ أَبُو ٱلْكَاذِبِ، يُلْزَمُ كُلُّ مُؤْمِنٍ أَنْ يَتْرُكَ أَهْلَهُ، وَيَتَنَازَلَ عَنْ ثَرْوَتِهِ، وَيَرْفُضَ ٱلْمِلْكِيَّةَ ٱلشَّخْصِيَّةَ (ص. ٢٦) - وَذٰلِكَ كُلُّهُ لِصَالِحِهِ. وَٱلْمِيرَاثُ لَا يَذْهَبُ إِلَى أَيِّ عَائِلَةٍ، بَلْ يُسَلَّمُ لِمَا يُسَمَّىٰ بِـ«ٱلْإِخْوَةِ ٱلرُّوحِيِّينَ»، أَيْ أُولٰئِكَ ٱلسَّطَنِيِّينَ ذَوِي ٱلْقُبَّعَاتِ ٱلسَّوْدَاءِ مِنْ أَتْبَاعِهِ. هُنَا، تُطْمَسُ ٱلْهُوِيَّةُ ٱلشَّخْصِيَّةُ كُلِّيًّا، وَتَنْحَلُّ فِي كِيَانٍ جَمَاعِيٍّ شَامِلٍ، لَا مِيزَةَ فِيهِ إِلَّا ٱلْوَلَاءُ لِأَبِي ٱلْكَاذِبِ. وَهٰذَا هُوَ ٱلِٱسْتِبْدَادُ ٱلِٱجْتِمَاعِيُّ ٱلتَّامُّ، يَتَلَثَّمُ بِقِنَاعِ ٱلْمُشَاعِيَّةِ ٱلْإِلٰهِيَّةِ ٱلْمَزْعُومَةِ. فَلَا مَجَالَ فِيهِ لِلضَّمِيرِ، وَلَا لِٱلِٱعْتِرَاضِ، وَلَا لِلْفَرْدَانِيَّةِ. وَهٰذَا ٱلنِّظَامُ، فِي جَوْهَرِهِ، لَيَجْعَلُ أَفْظَعَ ٱلْجَرَائِمِ ٱلِٱسْتِبْدَادِيَّةِ ٱلَّتِي ٱرْتُكِبَتْ فِي ظِلِّ ٱلِٱسْتَالِينِيَّةِ، تَسْتَحِي خَجَلًا، وَتَحْمَرُّ وُجُوهُهَا خَجَلًا إِذَا قُورِنَتْ بِهٰذَا ٱلْفُجُورِ ٱلْمُطْلَقِ.

سادسًا: ٱلرِّقُّ ٱلِٱقْتِصَادِيُّ ٱلْمُقَنَّعُ بِقِنَاعِ ٱلزُّهْدِ

اِسْتَيْقِظْ!

وَلٰكِنَّ كُلَّ هٰذَا، فِي ٱلْحَقِيقَةِ، لَيْسَ إِلَّا دَلِيلًا بَاهِرًا عَلَىٰ يَأْسِهِمُ ٱلْمُطْلَقِ، وَلَيْسَ فِيهِ شَاهِدٌ عَلَىٰ نَجَاحِ مَكْرِهِمْ، بَلْ عَلَىٰ ٱلْعَكْسِ، فَهُوَ بَيِّنَةٌ عَلَىٰ ٱنْهِيَارِهِمْ وَفَشَلِهِمُ ٱلتَّارِيخِيِّ، وَأَنَّ كُلَّ مَا يَقُومُونَ بِهِ لَيْسَ إِلَّا ٱلْهَرَجَ وَٱلْمَرَجَ قُبَيْلَ سُقُوطِهِمُ ٱلْمَحْتُومِ.

وَمَعَ ذٰلِكَ، فَإِنَّ مِنْ أَمْتَنِ ٱلْمَعَايِيرِ ٱلَّتِي أَقَامَهَا ٱلْبَيَانُ لِتَمْيِيزِ صِدْقِ ٱلدَّاعِي فِي كَوْنِهِ ٱلْإِمَامَ ٱلْحَقَّ، هُوَ: طَبِيعَةُ آيَاتِهِ وَكَيْفِيَّةُ ٱنْبِثَاقِهَا، حَيْثُ يُشْتَرَطُ:

١ .أَنْ تَصْدُرَ هٰذِهِ ٱلْآيَاتُ مِنْ جَوْهَرِ فِطْرَتِهِ، دُونَ رَوِيَّةٍ أَوْ تَفْكِيرٍ مُسْبَقٍ؛

٢ .وَأَنْ تَكُونَ هٰذِهِ ٱلْآيَاتُ نَافِذَةً، رَفِيعَةَ ٱلْمَدَى، شَدِيدَةَ ٱلتَّأْثِيرِ، حَتَّىٰ تَبْقَىٰ تَصْدَحُ فِي ٱلْوُجُودِ وَتُؤَثِّرُ فِيهِ طَوِيلًا بَعْدَ زَمَنِ تَنْزِيلِهَا، لِأَنَّ هٰذَا هُوَ ٱلْعَلَامَةُ ٱلْجَوْهَرِيَّةُ عَلَىٰ صِدْقِ ٱلنَّبِيِّ ٱلْمُرْسَلِ.

فَعَلَىٰ سَبِيلِ ٱلْمِثَالِ، فَإِنَّ آيَاتِ ٱلْقُرْآنِ إِلَىٰ يَوْمِنَا هٰذَا مَازَالَتْ تُظْهِرُ قُوَّتَهَا ٱلتَّرَاكُمِيَّةَ وَتَأْثِيرَهَا ٱلْعَمِيقَ فِي نَفْسِ ٱللُّغَةِ ٱلْعَرَبِيَّةِ ٱلَّتِي نَزَلَتْ بِهَا، وَيَثْبُتُ بِذٰلِكَ أَنَّهَا كَانَتْ مُعْجِزَةً غَيْرَ مَحْدُودَةٍ فِي زَمَانِهَا. وَظَاهِرٌ أَنَّ أَبَا ٱلْكَاذِبِ لَا يَمْتَلِكُ شَيْئًا مِنْ هٰذِهِ ٱلْمَلَكَةِ، وَلَا فِيمَا خَطَّهُ بِقَلَمِهِ، وَلَا فِيمَا نَطَقَ بِهِ فِي خُطَبِهِ، مَا يُمْكِنُ تَعْدَادُهُ حَتَّىٰ فِي ٱلطَّرَفِ ٱلْأَدْنَىٰ مِنْ «تَنْزِيلِ رَفِيعٍ» حَسَبَ أَيِّ تَعْرِيفٍ إِبْدَاعِيٍّ. وَبِذٰلِكَ، فَهٰذَا وَحْدَهُ كَافٍ لِيَكُونَ دَلِيلًا آخَرَ عَلَىٰ أَنَّهُ مُزَوِّرٌ، مُدَّعٍ كَاذِبٌ، مُتَقَمِّصٌ دَجَّالٌ، لَا

اِسْتَيْقِظْ!

ٱلسَّبَّائِيُّونَ ٱلْفَرَنْكِيُّونَ ٱلْمَجْرِمُونَ، ٱلَّذِينَ دَافِعُهُمْ ٱلْوَحِيدُ فِي كُلِّ شَيْءٍ هُوَ ٱلْإِفْسَادُ ٱلْكُلِّيُّ، وَتَطْبِيقُ عَقِيدَتِهِمُ ٱلشَّيْطَانِيَّةِ فِي «ٱلْفِدَاءِ عَنْ طَرِيقِ ٱلذَّنْبِ»، وَغَيْرِهَا مِنْ ٱلْعَقَائِدِ ٱلْمُنْقَلِبَةِ. وَإِنَّ ٱلتَّفْسِيرَ ٱلْفَاجِرَ لِلنُّصُوصِ ٱلْمُقَدَّسَةِ، وَتَجْرِيدَهَا إِلَىٰ ٱلْإِبَاحِيَّةِ ٱلْجِنْسِيَّةِ، كَمَا يَفْعَلُ أَبُو ٱلْكَاذِبِ، إِنَّمَا هُوَ قِطْعَةٌ وَاضِحَةٌ مِنْ هٰذِهِ ٱلْفُسَيْفِسَاءِ ٱلْفَاسِدَةِ ٱلَّتِي تُثْبِتُ ٱلتَّوَاطُؤَ.

وَهٰذَا أَيْضًا مَا فَعَلَهُ مِنْ قَبْلُ هَبَاءُ، مُؤَسِّسُ ٱلْبَهَائِيَّةِ، بِدَعْمٍ وَتَخْطِيطٍ مِنْ هٰؤُلَاءِ ٱلسَّبَّائِيِّينَ ٱلْفَرَنْكِيِّينَ وَٱلْأَوْغَادِ ٱلصَّهْيُونِيِّينَ ٱلْأَنْجْلُوسَكْسُونِ، ٱلَّذِينَ سَاعَدُوهُ فِي تَأْسِيسِ طَائِفَتِهِ، عَبْرَ إِفْسَادِ ٱلْبَيَانِ وَٱغْتِصَابِ سُلْطَةِ صُبْحِ آلِ أَزَلْ. وَإِنَّمَا تُعِيدُ ٱلتَّارِيخُ نَفْسَهَا، لِأَنَّهُ فِي تِلْكَ ٱلْمَرَّةِ - وَبِرَغْمِ كُلِّ مَا أَنْفَقَهُ ٱلسَّبَّائِيُّونَ ٱلْفَرَنْكِيُّونَ مِنْ وَقْتٍ وَمَالٍ لِدَعْمِ ٱلْبَهَائِيَّةِ - قَدْ أَثْبَتَ ٱلْبَهَائِيُّونَ فَشَلَهُمْ ٱلتَّامَّ فِي كُلِّ مَجَالٍ، وَأَفَلَ نَجْمُهُمْ فِي كُلِّ مَكَانٍ. وَلِذٰلِكَ، فَإِنَّ ٱلْعَدُوَّ، ٱلَّذِي يَتَخَفَّىٰ دَائِمًا فِي ٱلظِّلَالِ، يَسْعَىٰ فِي هٰذِهِ ٱلسَّاعَةِ لِإِقَامَةِ نُسْخَةٍ مُجَدَّدَةٍ مِنْ نَفْسِ ٱلْمَسْرَحِيَّةِ، يُوَاجِهُ بِهَا ٱلْحَقَّ عَبْرَ مَا يُسَمَّىٰ بِـARLOP، نُسْخَةُ ٱلدِّينِ ٱلْكَوْنِيِّ لِـ«نِظَامِ ٱلْعَالَمِ ٱلْجَدِيدِ» عَلَىٰ هَيْئَةِ سِيرْكٍ.

اِسْتَيْقِظْ!

ٱلْمُشْكِلُ ٱلْجَوهَرِيُّ فِي نِظَامِ أَبِي ٱلْكَاذِبِ أَنَّ ٱلدِّينَ يُرْتَكَنُ كُلِّيًّا إِلَى ٱلشَّخْصِ. فَقَدْ صَرَّحَ بِقَوْلِهِ: «ٱلدِّينُ رَجُلٌ» (ص. ٢٢)، وَأَنَّهُ: «لَا يُقْبَلُ ٱلْإِيمَانُ إِلَّا بِٱلْبَيْعَةِ لِعَبْدِ ٱللَّهِ، وَأَحْمَدَ، وَٱلْمَهْدِيِّ» (ص. ٢٢). وَبِهٰذَا تَنْقَلِبُ حَقِيقَةُ ٱلْإِيمَانِ كُلِّهَا - نَاهِيكَ عَنِ ٱلْمَعْرِفَةِ - إِلَى وَلَاءٍ شَخْصِيٍّ لِفَرْدٍ وَاحِدٍ. وَيُصْبِحُ ٱلْإِيمَانُ بِٱلنَّبِيِّ مُحَمَّدٍ ﷺ - أَوْ أَيِّ نَبِيٍّ مُرْسَلٍ صَادِقٍ مَعَ كِتَابِهِ - أَمْرًا لَا مَعْنَى لَهُ دُونَ ٱلْبَيْعَةِ لِهَاشِمٍ وَأَصْحَابِهِ ٱلْمُهَوِّسِينَ. وَظَاهِرٌ أَنَّ هٰذَا لَيْسَ مِنَ ٱلدِّينِ ٱلْإِلٰهِيِّ فِي شَيْءٍ، وَلَا فِي صُورَتِهِ وَلَا فِي حَقِيقَتِهِ، بَلْ هُوَ تَجَلٍّ صَارِخٌ لِٱلِٱسْتِبْدَادِ ٱلطَّائِفِيِّ وَعِبَادَةِ ٱلْأَشْخَاصِ.

وَفَوْقَ ذٰلِكَ، فَإِنَّهُ ٱنْقِلَابٌ تَامٌّ عَلَىٰ أَصْلٍ مِحْوَرِيٍّ يُحَرِّكُ عَقِيدَةَ ٱلْوِلَايَةِ ٱلتَّكْوِينِيَّةِ. فَإِنَّ ٱلْإِمَامَ ٱلْحَقِيقِيَّ - كَٱلْإِلٰهِيِّ ٱلْإِنْسَانِيِّ، وَمَظْهَرِ ٱللَّهِ - هُوَ إِلٰهِيٌّ تُفْرَضُ طَاعَتُهُ حَقًّا، وَلٰكِنَّ ٱلْفَارِقَ هُنَا: أَنَّ ٱلْأَئِمَّةَ ٱلْحَقِيقِيِّينَ عَلَيْهِمُ ٱلسَّلَامُ لَمْ يَطْلُبُوا ٱلطَّاعَةَ قَطُّ قَبْلَ أَنْ يُظْهِرُوا عِلْمَهُمْ وَمَعْرِفَتَهُمْ وَيَكْشِفُوا أَسْرَارَ ٱلْحَقَائِقِ ٱلْعُلْيَا. بَيْنَمَا أَبُو ٱلْكَاذِبِ لَا يَمْلِكُ شَيْئًا يُقَدِّمُهُ، سِوَىٰ ٱجْتِرَارِ كَلَامِ ٱلْغَيْرِ بِصُورَةٍ مُبْتَذَلَةٍ وَمُخَفَّفَةٍ، ثُمَّ يُطَالِبُ بِٱلطَّاعَةِ قَبْلَ أَنْ يُظْهِرَ أَيَّ شَيْءٍ.

وَهٰذَا دَلِيلٌ قَاطِعٌ لِذَوِي ٱلْفِطْنَةِ وَٱلتَّمْيِيزِ عَلَىٰ أَنَّهُ يَقُومُ بِتَزْيِيفِ هٰذِهِ ٱلتَّعَالِيمِ ٱلْعَلَوِيَّةِ تَزْيِيفًا مُتَعَمَّدًا، وَأَنَّهُ عَدُوٌّ لَهَا فِي ٱلْحَقِيقَةِ، وَذٰلِكَ لِأَجْلِ مَن ذُكِرُوا أَعْلَاهُ:

اِسْتَيْقِظْ!

وَمِنَ ٱلْبَدِيهِيِّ أَنَّهُ لَا وُجُودَ لِمِعْيَارٍ مُسْتَقِلٍّ يُمْكِنُ بِهِ ٱلتَّثَبُّتُ مِنْ أَيِّ دَعْوَىٰ مِمَّا يَزْعُمُهُ أَبُو ٱلْكَاذِبِ لِنَفْسِهِ هُنَا أَوْ فِي غَيْرِ هٰذَا ٱلسِّيَاقِ. وَفَضْلًا عَنْ ذٰلِكَ، فَإِنَّ ٱللِّوَاءَ إِنَّمَا هُوَ رَمْزٌ دَائِمًا، لَا دَلِيلٌ مَادِّيٌّ، وَلَا يُثْبِتُ شَيْئًا سِوَى ٱلتَّسْوِيقِ وَٱلتَّعْلِيمِ. وَبِذٰلِكَ، فَإِنَّ نِظَامَهُ كُلَّهُ مُحْتَكِرٌ لِلتَّعْرِيفِ، وَٱسْتِبْدَادِيٌّ فِي جَوْهَرِهِ، حَيْثُ إِنَّ ٱلدَّاعِيَ يَضَعُ ٱلْمِعْيَارَ، ثُمَّ يَدَّعِي ٱلِانْطِبَاقَ عَلَيْهِ، وَهٰذَا نَمُوذَجٌ مَعْرُوفٌ لِلدَّوْرِ فِي ٱلْإِسْتِدْلَالِ، وَتَبْرِيرِ ٱلنَّفْسِ، ٱلَّذِي يَسْتَخْدِمُهُ كُلُّ زَعِيمِ طَائِفَةٍ فَاسِقٍ، بَلْ بِمَعْنَى ٱلْكَلِمَةِ.

وَإِنَّ أَبَا ٱلْكَاذِبِ وَمُوَجِّهِيهِ ٱلسَّبَّائِيِّينَ ٱلْفَرَنْكِيِّينَ ٱلْجَحِيمِيِّينَ، ٱلَّذِينَ أَعَدُّوهُ وَهَيَّئُوهُ لِدَوْرِهِ هٰذَا، لَا يَمْلِكُونَ أَدْنَىٰ قَدْرٍ مِنَ ٱلْخَيَالِ أَنْ يَبْتَكِرُوا أَدَاءً مُخْتَلِفًا عَمَّا سَبَقَهُمْ إِلَيْهِ ٱلْآخَرُونَ فِي ٱلْمَاضِي، وَبِنَفْسِ ٱلْأُسْلُوبِ ٱلْمُتَكَرِّرِ، ٱلَّذِي ٱنْتَهَىٰ بِهِ ٱلْأَمْرُ - كَمَا فِي كُلِّ مَرَّةٍ - إِلَىٰ ٱلْفَشَلِ، وَذٰلِكَ بِمَا خَلَّفَهُ مِنْ مَآسٍ وَدَمَارٍ فِي حَيَوَاتِ ٱلْآخَرِينَ وَأَمْوَالِهِمْ.

رابعًا: ٱسْتِبْدَالُ ٱلدِّينِ بِعِبَادَةِ ٱلشَّخْصِ

اِسْتَيْقِظْ!

١ .أَنْ يُذْكَرَ فِي وَصِيَّةِ نَبِيٍّ أَوْ إِمَامٍ سَابِقٍ. وَقَدْ بَيَّنَّا بِلَا لَبْسٍ فِي ٱلنُّقْطَةِ ٱلثَّانِيَةِ أَعْلَاهُ أَنَّهُ لَيْسَ كَذٰلِكَ. عَلَى أَيِّ حَالٍ، فَقَدْ سُمِّيْنَا نَحْنُ تَسْمِيَةً صَرِيحَةً بِحُرُوفِ ٱسْمِنَا ٱلْوِلَادِيِّ عَلَى لِسَانِ ٱلنُّقْطَةِ ٱلْأُولَى نَفْسِهَا فِي ٱلْبَيَانِ، وَفِي حُرُوفِ عِبَارَةِ: «مَنْ يُظْهِرُهُ ٱللَّهُ». وَبِذٰلِكَ، فَٱلْوَاضِحُ أَنَّ أَبَا ٱلْكَاذِبِ قَدِ ٱسْتَفَادَ نُسْخَةَ ٱسْتِدْلَالِهِ ٱلرَّكِيكِ هٰذِهِ أَوَّلًا مِنْ أُولٰئِكَ ٱلْمُخَاتَلِينَ ٱلسَّبَّائِيِّينَ ٱلْفَرَنْكِيِّينَ ٱلَّذِينَ يُرَاقِبُونَنَا مُنْذُ سِنِينَ عَلَى ٱلْفَضَاءِ ٱلرَّقْمِيِّ، وَقَدْ قَامُوا بِتَلْقِينِهِ وَتَشْكِيلِهِ تَشْكِيلًا مُنَظَّمًا، فَإِنَّ مَا يُسَمَّى بِـ«ٱلْوَصِيَّةِ» فِي كِتَابِ ٱلْغَيْبَةِ، كَمَا بَيَّنَّا، لَا يَزِيدُ عَنْ كَوْنِهِ خَبَرًا ضَعِيفَ ٱلْإِسْنَادِ، وَفِي ٱلْأَصْلِ حَدِيثًا صَادِرًا عَنْ ٱلْأَوْسَاطِ ٱلْبَاطِنِيَّةِ ٱلْإِسْمَاعِيلِيَّةِ، وَغَالِبُ ٱلظَّنِّ أَنَّهُ يُشِيرُ إِلَى عُبَيْدِ ٱللَّهِ ٱلْمَهْدِيِّ بِٱللَّهِ، أَوَّلِ خُلَفَاءِ ٱلْفَاطِمِيِّينَ ٱلْإِمَامِيِّينَ.

٢ .أَنْ يَكُونَ ذُو عِلْمٍ إِلٰهِيٍّ خَاصٍّ، وَهٰذَا مَا لَا يَمْلِكُهُ أَبُو ٱلْكَاذِبِ بِوُضُوحٍ.

٣ .أَنْ يَحْمِلَ لِوَاءَ «ٱلْبَيْعَةُ لِلَّهِ» (ص. ١٥). وَقَدْ حَمَلْنَا هٰذَا ٱللِّوَاءَ بِٱسْمِ ٱلْبَيَانِ عَلَنًا مُنْذُ سَنَةِ ٢٠٠٢ م. وَلَعَلَّ أَبَا ٱلْكَاذِبِ وَقَطِيعَهُ ٱلضَّالَّ يَنْقَلِبُونَ عَلَىٰ أَعْقَابِهِمْ وَيُقَدِّمُونَ ٱلْبَيْعَةَ لَنَا عِوَضًا.

اِسْتَيْقِظْ!

أَنْ يَخْتَارَ ٱلْحَقَّ وَقُدْرَتُهُ عَلَى ٱلِاخْتِيَارِ مَنْفِيَّةٌ بِٱلتَّعْرِيفِ، حَسَبَ ٱلْمَنطِقِ ٱلْمُفْتَرَى لِأَبِي ٱلْكَاذِبِ؟

•فَٱلِاضْطِرَابُ ٱللُّغَوِيُّ وَٱلْجِدَالِيُّ فِي كَلَامِهِ يُفْسِدُ ٱلْمَنْطِقَ وَيَنْقُضُ نَفْسَهُ، وَيُبْطِلُ كُلَّ مَا قَدْ قَالَهُ فِي مَا سَبَقَ قَبْلَ ذٰلِكَ.

وَٱلْآنَ، فَلْنُقَارِنْ هٰذِهِ ٱلْخُزْعْبَلَاتِ ٱلْفَاشِيَّةَ ٱلَّتِي يَدَّعِيهَا كَنَظَرِيَّةٍ سِيَاسِيَّةٍ وَمَنْدُوبٍ، بِمُلَخَّصِنَا **لِلتِّسْعَةَ عَشَرَ أَصْلًا أَسَاسِيًّا فِي ٱلنَّظَرِيَّةِ ٱلسِّيَاسِيَّةِ ٱلتَّجَلِّيَّةِ ٱلْحَاكِمِيَّةِ**.[١٤] فَأَيُّهُمَا فِعْلًا يَبْتَغِي ٱلتَّحْرِيرَ، وَأَيُّهُمَا إِنَّمَا يَبْغِي ٱلزِّيَادَةَ فِي ٱسْتِرْقَاقِ ٱلْبَشَرِ لِأَجْلِ أَرْبَابِ ٱلشَّرِّ وَسَلَاطِينِ ٱلْإِنسِ ٱلْفَاجِرَةِ عَلَى هٰذَا ٱلْكَوْكَبِ؟

ثالثًا: ٱلْعَقِيدَةُ ٱلِاعْتِبَاطِيَّةُ فِي ٱلزَّعَامَةِ (ٱلْوَصِيَّةُ، ٱلْعِلْمُ، ٱللِّوَاءُ)

يَزْعُمُ أَبُو ٱلْكَاذِبِ أَنَّ ٱلزَّعِيمَ ٱلْمَنْصُوصَ عَلَيْهِ مِنْ عِنْدِ ٱللَّهِ لَا بُدَّ أَنْ تَتَوَفَّرَ فِيهِ ٱلشُّرُوطُ ٱلثَّلَاثَةُ ٱلتَّالِيَةُ:

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[١٤] بالإنجليزية، انظر:
https://wahidazal303.blogspot.com/2024/12/summary-of-19-basic-principles-of.html and https://youtu.be/6AlbbuhgFrg?si=adH8OL3gnLeeRQUl (retrieved 17 May 2025 CE).

اِسْتَيْقِظْ!

ٱلِٱعْتِرَاضِ عَلَى ٱللَّهِ (ص. ٨-٩)[١٣]، وَبِذٰلِكَ يُحَوَّلُ كُلُّ نَقْدٍ إِلَى كُفْرٍ وَرِدَّةٍ، وَبِٱلتَّالِي يُنْقَضُ بِذٰلِكَ دَعْوَى ٱلْعَدْلِ وَٱلْمُسَاوَاةِ وَٱلْحَقِّ، ٱلَّتِي لَا تَبْقَى هُنَا إِلَّا تَفْوِيهًا ٱسْتِبْدَادِيًّا ذَا طَابِعٍ تَوْتَالِيتَارِيٍّ مُلَفَّفٍ بِأَلْفَاظٍ ٱسْتِشْرَافِيَّةٍ مُبْتَذَلَةٍ فِي هٰذَا ٱلْمَنْدُوبِ ٱلْغَبِيِّ.

ثانيًا: ٱلتَّنَاقُضُ ٱلدَّاخِلِيُّ: ٱلسِّيَادَةُ ٱلْمُضَادَّةُ لِلْإِنْسَانِ فِي مُقَابِلِ ٱلِٱصْطِفَاءِ ٱلْإِلٰهِيِّ

يُدِينُ أَبُو ٱلْكَاذِبِ ٱلدِّيمُقْرَاطِيَّةَ وَسَائِرَ أَشْكَالِ ٱلسِّيَادَةِ ٱلشَّعْبِيَّةِ بِأَنَّهَا أَنْظِمَةٌ زَائِفَةٌ، سَامِرِيَّةٌ، وَحَتَّى مُعَادِيَةٌ لِلْمَسِيحِ (ص. ١٧). وَلٰكِنْ هُنَاكَ تَنَاقُضٌ بَيِّنٌ فِي لَفْظِهِ وَفِي ٱسْتِدْلَالِهِ، إِذْ إِنَّهُ بَعْدَ ذٰلِكَ يَسْتَدْعِي إِرَادَةَ ٱلشَّعْبِ وَجَمَاعَةَ ٱلْمُؤْمِنِينَ فِي سِيَاقِ هٰذَا ٱلنَّصِّ (مِثَالًا: ص. ٢٦)، وَيَدْعُوهُمْ لِٱخْتِيَارِ ٱتِّبَاعِ ٱلْمَهْدِيِّ، وَفِي ٱلْوَقْتِ نَفْسِهِ يُنْكِرُ ٱلشَّرْعِيَّةَ ٱلْكُلِّيَّةَ لِلِٱخْتِيَارِ ٱلشَّعْبِيِّ. وَهٰذَا يَجْعَلُنَا نَتَسَاءَلُ: كَيْفَ يُمْكِنُ لِأَحَدٍ

[١٣] الترقيم يشير إلى الطبعة الإنجليزية،
https://theahmadireligion.org/sdc_download/8064/?key=awijly8hyez4vywbbq9omecqhz8ezi (retrieved 17 May 2025 CE).

اِسْتَيْقِظْ!

وَهٰذَا كَانَ تَعْلِيقَنَا عَلَى أَوَّلِ بَابٍ فَقَطْ مِنْ كِتَابِهِ - وَهُوَ ٱلْجُزْءُ ٱلْوَحِيدُ ٱلْمَنْشُورُ لِلْعَامَّةِ حَتَّى تَارِيخِ هٰذِهِ ٱلسُّطُورِ. الآنَ، فَلْنُلْقِ نَظْرَةً سَرِيعَةً عَلَىٰ «بَيَانِهِ الْعَقَدِيِّ»، الَّذِي يَفِيضُ بِالسُّدُودِ الْمُنْفَجِرَةِ وَأَمْوَاجِ التُّسُونَامِي الْمُتَدَفِّقَةِ مِنَ الْهَذَيَانِ التُّوقُوقِرَاطِيِّ الْفَاشِيِّ نَفْسِهِ الَّذِي تَضُمُّهُ مَا يُسَمِّيهِ «بِالْفِقْهِ الإِلٰهِيِّ». وَهُنَا، سَنَسْرُدُ كُلَّ مَا يَتَضَمَّنُهُ عَلَىٰ شَكْلِ نِقَاطٍ مُخْتَصَرَةٍ مَعَ تَعْلِيقَاتٍ عَرَضِيَّةٍ حَسْبَ الْحَاجَةِ.

أَوَّلًا: ٱلِٱسْتِبْدَادُ ٱللَّاهُوتِيُّ ٱلْمُقَنَّعُ بِقِنَاعِ ٱلتَّحْرِيرِ

يَزْعُمُ ٱلْبَيَانُ ٱلْمَعْرُوفُ بِـ«ٱلْمَنْدُوبِ» أَنَّهُ يُحَرِّرُ ٱلْعَالَمَ عَبْرَ دَوْلَةٍ إِلٰهِيَّةٍ عَادِلَةٍ، تَدَّعِي ٱلِٱسْتِنَادَ إِلَى سِيَادَةِ ٱللَّهِ، وَأَنَّ ٱلْعَدْلَ وَٱلْمُسَاوَاةَ وَٱلْحَقَّ هِيَ قِيَمُهَا ٱلْمَرْكَزِيَّةُ ٱلْمَزْعُومَةُ. وَلٰكِنَّ ٱلْمُشْكِلَ كَامِنٌ هُنَا. فَإِنَّ سَائِرَ خِطَابِ هٰذَا ٱلْمَنْدُوبِ يَسْتُرُ تَحْتَ سَطْحِهِ لَاهُوتِيَّةً ٱسْتِبْدَادِيَّةً يُفْتَرَضُ فِيهَا مَا يَلِي:

•إِنَّ ٱلزَّعَامَةَ مُرَكَّزَةٌ تَرْكِيزًا مُطْلَقًا فِي شَخْصٍ وَاحِدٍ، وَهُوَ: أَبُو ٱلْكَاذِبِ، وَذٰلِكَ عَلَى أُسُسٍ زَائِفَةٍ مَا وَرَائِيَّةٍ غَيْرِ قَابِلَةٍ لِلْإِثْبَاتِ، أَقَامَهَا نَفْسُهُ بِدُونِ مَهَارَةٍ وَلَا بَهَاءٍ.

•وَإِنَّ ٱلْمُخَالَفَةَ تُعْتَبَرُ تَمَرُّدًا عَلَى ٱللَّهِ. وَكَمَا تَدَّعِيهِ مَا تُسَمَّى بِـ«ٱلْبَيْتِ ٱلْعَالَمِيِّ لِلْعَدْلِ» ٱلْبَهَائِيِّ، فَإِنَّ ٱلْوَثِيقَةَ تُصَرِّحُ بِأَنَّ ٱلِٱعْتِرَاضَ عَلَى أَبِي ٱلْكَاذِبِ هُوَ بِمَثَابَةِ

اِسْتَيْقِظْ!

وَخِتَامًا لِهٰذِهِ ٱلرِّسَالَةِ ٱلسُّفْسِطَائِيَّةِ ٱلْخَارِجَةِ مِنْ ذَاتِ ٱلضَّلَالِ، فَلْنَذْكُرْ أَنَّ ٱلتَّكْرَارَ ٱلْمُمِلَّ لِذِكْرِ ٱلْجَحِيمِ لِكُلِّ مَنْ رَفَضَ هٰذَا ٱلْقَائِمَ ٱلزَّائِفَ، وَٱلتَّمَنِّيَ ٱلْمُضْمَرَ لِفَنَاءِ كُلِّ ٱلْمُجْتَمَعَاتِ ٱلَّتِي لَا تَنْصَاعُ لَهُ، لَيْسَ إِلَّا نِقَاضِيَّةً دِينِيَّةً زَائِفَةً بِنَهْجِ **دَاعِش** وَمَا يُشَاكِلُهَا، مَبْنِيَّةً تَمَامًا عَلَى ٱلْخَوْفِ وَٱلْقَمْعِ، لَا عَلَى ٱلْمَحَبَّةِ وَلَا ٱلْحُرِّيَّةِ، وَلَا ٱلْهَيْبَةِ وَلَا ٱلْحِكْمَةِ. وَلَا يُحْتَاجُ إِلَى ٱلْقَوْلِ: فَهُوَ لَا يُقَدِّمُ بَدِيلًا مَعْقُولًا وَلَا مَقْبُولًا، سِوَى "ٱلْمَوْتِ". وَإِنَّمَا يُسَلِّحُ ٱلْأُسْطُورَةَ ٱلْأُخْرَوِيَّةَ، وَيَجْعَلُهَا أَدَاةً لِلدِّعَايَةِ ٱلسِّيَاسِيَّةِ، لِيَفْرِضَ ٱلْخُضُوعَ وَٱلْخُشُوعَ بِٱلْإِرْهَابِ - وَإِنْ كَانَ نَفْسِيًّا فِي ٱلْوَقْتِ ٱلرَّاهِنِ.

فَهٰذِهِ، وَٱللَّهِ، طَائِفَةٌ خَطِرَةٌ غَايَةَ ٱلْخُطُورَةِ، يَجِبُ ٱلْوَقْفُ فِي وَجْهِهَا بِكُلِّ ٱلْوَسَائِلِ، إِذْ إِنَّ "فِقْهَهُمْ ٱلْإِلٰهِيَّ" لَيْسَ إِلَّا مِيثَاقًا ثِيُوكْرَاطِيًّا هَذْيَانِيًّا لِٱسْتِبْدَادٍ رُوحِيٍّ زَائِفٍ، لَا يَمُتُّ إِلَى ٱلْفِقْهِ بِصِلَةٍ، وَلَا يَقْرُبُ مِنْهُ حَتَّى بِأَدْنَى ٱلْمَقَايِيسِ. إِنَّهُ لَا يَفُوقُ كَوْنَهُ لَاهُوتًا طَائِفِيًّا سِيَاسِيًّا يُتَظَاهَرُ عَلَيْهِ بِثَوْبِ ٱلْمُعْتَقَدِ ٱلْإِسْلَامِيِّ ٱلْأُخْرَوِيِّ، مَكْتُوبًا بِلُغَةِ ٱلطَّاعَةِ وَٱلْإِقْصَاءِ، فِي ظِلِّ ٱنْقِلَابٍ تَامٍّ عَلَى مَعْنَى ٱلدِّينِ نَفْسِهِ، حَيْثُ تُجْعَلُ ٱلطَّاعَةُ لِرَجُلٍ وَاحِدٍ هِيَ ٱلْعِبَادَةُ ٱلْوَحِيدَةُ ٱلْمُعْتَبَرَةُ، تَدْعَمُهَا رِوَايَاتٌ تَارِيخِيَّةٌ مُخْتَلَقَةٌ، مَمْلُوءَةٌ بِٱلتَّحْرِيفِ وَٱلتَّسْنِيدِ ٱلزَّائِفِ. فَإِنْ لَمْ يَكُنْ أَبُو ٱلْكَاذِبِ هُوَ ٱلدَّجَّالَ، فَلَعَلَّهُ مِنْ أَرْجَحِ ٱلْمُرَشَّحِينَ لِتِلْكَ ٱلْوَظِيفَةِ فِي هٰذَا ٱلزَّمَانِ.

اِسْتَيْقِظْ!

وَٱلْهَوَسَ ٱلأَبُوكَالِيبْتِيكِيَّ ٱلطَّائِفِيَّ ٱلْمُضَخَّمَ؛ فَهِيَ عَقِيدَةٌ لَا يَتَلَقَّفُهَا إِلَّا مَنْ ٱنْتَزَعَ ٱلْعَقْلُ مِنْ جُمْجُمَتِهِ، وَمَا بَقِيَ فِيهِ إِلَّا أَشَدُّ ٱلنِّهَائِيِّينَ تَزْمِيتًا.

وَفَوْقَ ذٰلِكَ، فَإِنَّ مَفْهُومَهُ لِـ«ٱلشَّرِيعَةِ» فِي حَدِّ ذَاتِهِ قَدْ نُسِجَ عَلَى مَنْهَجٍ نِقَاضِيٍّ وَعَدَمِيٍّ مِنْ أَوَّلِهِ إِلَى آخِرِهِ. فَعَلَى الرَّغْمِ مِنْ عُنْوَانِ كِتَابِهِ» :**ٱلْفِقْهُ ٱلْإِلٰهِيُّ**«، فَإِنَّ نَصَّهُ يَهْدِمُ بِنَفْسِهِ مَفْهُومَ ٱلشَّرِيعَةِ ٱلرَّبَّانِيَّةِ ٱلثَّابِتَةِ هَدْمًا صَرِيحًا، وَذٰلِكَ عَلَى ٱلنَّحْوِ ٱلتَّالِي:

•لَا شَرِيعَةَ دَائِمَةَ سِوَى طَاعَةِ مَنْ يَزْعُمُ أَنَّهُ ٱلْقَائِمُ.
•كُلُّ ٱلشَّعَائِرِ، وَٱلْأَخْلَاقِ، وَٱلْوَاجِبَاتِ ٱلدِّينِيَّةِ ثَانَوِيَّةٌ - إِنْ لَمْ تَكُنْ عَدِيمَةَ ٱلْمَعْنَى - إِذَا لَمْ تَقْتَرِنْ بِٱلطَّاعَةِ.

فَهٰذَا، بِٱلْحَقِّ، نَمُوذَجٌ صَارِخٌ لِـ**ٱلْعَدَمِيَّةِ ٱلنِّقَاضِيَّةِ** :لَا شَرْعَ وَلَا قَانُونَ إِلَّا فِي ٱسْمِ طَاعَةٍ عُلْيَا، وَهِيَ فِي ٱلْحَقِيقَةِ طَاعَةُ رَجُلٍ وَاحِدٍ :**أَبِي ٱلْكَاذِبِ**. وَمَرَّةً أُخْرَى، فَإِنَّ هٰذَا ٱلِٱسْتِبْدَادَ ٱلنِّقَاضِيَّ ٱلْعَدَمِيَّ لَيْسَ بِجَدِيدٍ، بَلْ هُوَ عَيْنُ ٱلْإِشْكَالِ ٱلْمُسْتَعْصِي ٱلَّذِي كَانَ وَمَا يَزَالُ مَعَ **ٱلْبَهَائِيَّةِ** .وَٱلْفَارِقُ هُنَا ضَئِيلٌ - إِنْ وُجِدَ - سِوَى أَنَّ ٱلْبَهَائِيِّينَ قَدْ أَحْسَنُوا ٱلْمَنْظَرَ، وَتَمَيَّزُوا بِجَمَالِيَّاتٍ أَرْقَى وَتَزْوِيقٍ أَبْهَى، مِمَّا فَعَلَ هٰؤُلَاءِ ٱلشَّيَاطِينِ ٱلشَّوَاذِّ وَٱلْمُشَوَّهِينَ.

اِسْتَيْقِظْ!

تَفْسِيرًا، بَلْ هُوَ خِطَابٌ تَسَلُّطِيٌّ تَبْسِيطِيٌّ، مُغَلَّفٌ بِأَلْفَاظٍ قُرْآنِيَّةٍ وَمُصْطَلَحَاتٍ دِينِيَّةٍ. فَأَيُّ أَحْمَقٍ يُمْكِنُهُ أَنْ يُصَدِّقَ بِهٰذَا ٱلْهُرَاءِ؟!

ثُمَّ يَشْرَعُ فِي نَسْجِ أَضْغَاثِ أَحْلَامٍ عَنْ فُتُوحَاتِهِ ٱلْعَسْكَرِيَّةِ لِلْعَالَمِ كُلِّهِ، مُتَخَيِّلًا نَفْسَهُ يَضْرِبُ بِٱلسَّيْفِ كُلَّ مَنْ خَالَفَهُ، حَيْثُ إِنَّ ٱلشَّرِيعَةَ ٱلَّتِي يَأْتِي بِهَا - عَلَى زَعْمِهِ - تَنْسَخُ جَمِيعَ ٱلشَّرَائِعِ ٱلسَّابِقَةِ، حَتَّى ٱلْقَوَانِينَ ٱلْوَضْعِيَّةَ ٱلْمُعَاصِرَةَ. وَمَنْ لَمْ يَقْبَلْهَا، وَلَوْ كَانَ مُؤْمِنًا بِٱللَّهِ وَرُسُلِهِ، فَٱلْقَتْلُ مَصِيرُهُ. وَإِنَّا، مِنْ جِهَتِنَا، قَدْ نَسَخْنَا كُلَّ هٰذِهِ ٱلْأَحْكَامِ وَٱلتَّشْرِيعَاتِ ٱلْمُشَابِهَةِ فِي **ٱلْبَيَانِ**، إِذْ إِنَّ ٱلْعَصْرَ ٱلْحَاضِرَ يَطْلُبُ نَهْجًا مُخْتَلِفًا تَمَامًا؛ وَمَعَ ذٰلِكَ، فَإِنَّ ٱلْبَيَانَ - فِيمَا سَبَقَ - إِنَّمَا نَصَّ عَلَى طَرْدِ غَيْرِ ٱلْمُؤْمِنِينَ مِنْ دَوْلَةٍ أَوْ مَمْلَكَةٍ بَابِيَّةٍ، وَكَانَتْ حُدُودُهَا ٱلْجُغْرَافِيَّةُ لَا تَتَعَدَّى إِيرَانَ وَٱلْعِرَاقَ.

أَمَّا أَبُو ٱلْكَاذِبِ، فَيُرِيدُ إِبَادَةً جَسَدِيَّةً شَامِلَةً لِكُلِّ مَنْ لَا يُؤْمِنُ بِهِ مُنْذُ ٱلِٱنْطِلَاقِ، وَذٰلِكَ دُونَ أَيِّ خِيَارٍ آخَرَ، عِنْدَ إِقَامَتِهِ لِمَا يُسَمِّيهِ بِـ"دَوْلَةِ ٱلْعَدْلِ ٱلْإِلٰهِيَّةِ"، ٱلْيُوتُوبِيَّةِ ٱلثُّيُوكْرَاطِيَّةِ، ٱلَّتِي يَتَوَهَّمُ أَنَّ بَعْضَ حُدُودِهَا سَتَشْمَلُ عِدَّةَ بُلْدَانٍ أُورُبِّيَّةٍ حَالِيَّةٍ. فَرُؤْيَتُهُ ٱلْعَامَّةُ تُشَاكِلُ فِي كُلِّ وَجْهٍ غُلُوَّ ٱلْخَوَارِجِ، وَفِقْهَ **دَاعِش** ٱلزَّائِفِ،

اِسْتَيْقِظْ!

مِنَ **ٱلْبَيَانِ** إِلَّا عَلَى مُلَخَّصَاتٍ سَطْحِيَّةٍ مُجَتَثَّةٍ، كَأَنَّهَا **كُتَيِّبَاتُ تَبْسِيطٍ تَعْلِيمِيٍّ** يَسْتَقِي مِنْهَا فَهْمًا زَائِفًا وَمُحَرَّفًا، وَذٰلِكَ بِتَغْذِيَةٍ مُتَعَمَّدَةٍ وَمُتَحَكِّمَةٍ مِنْ أَوْصِيَائِهِ ٱلسَّبَّاتَائِيِّينَ ٱلْفِرَنْكِيِّينَ.

فَقَدْ حَوَّلَ أَعْمَقَ مَنَاظِرِ ٱلْبَاطِنِ ٱلشِّيْعِيِّ إِلَى مِنَصَّةٍ لِلتَّرْوِيجِ لِفَاشِيَّةٍ رُوحِيَّةٍ، مَقْرُونَةٍ بِمَسْحٍ تَامٍّ وَدَمَوِيٍّ لِكُلِّ مَنْ يُخَالِفُ طَائِفَتَهُ ٱلْقُرُونْجِيَّةَ، طَائِفَةَ أَصْحَابِ ٱلْقُلَنْسُوَاتِ ٱلسَّوْدَاءِ مِنَ ٱلدَّجَّالِينَ ٱلشِّيْعِيِّينَ ٱلزُّورِ، ٱلشَّيَاطِينِ ٱلْمُنْتَحِلِينَ. وَفَوْقَ ذٰلِكَ، فَإِنَّ أَبَا ٱلْكَاذِبِ يُكَرِّرُ ٱلِٱسْتِشْهَادَ بِقَوْلِهِ تَعَالَى فِي **سُورَةِ ٱلنِّسَاءِ** (٦٤): ﴿**وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ**﴾، وَيَجْعَلُ مِنْهَا دَلِيلًا عَلَى أَنَّ كُلَّ رِسَالَةٍ نَبَوِيَّةٍ لَا مَعْنَى لَهَا سِوَى ٱلِٱنْقِيَادِ لِسُلْطَتِهِمْ ٱلشَّخْصِيَّةِ. وَهٰذَا تَحْرِيفٌ صَرِيحٌ، إِذْ يُنْتَزَعُ ٱلْآيَةُ مِنْ سِيَاقِهَا ٱلْكَبِيرِ، وَيُطْلَقُ مَعْنَاهَا عَلَى وَجْهٍ مُجَرَّدٍ، فَتُجْعَلُ طَاعَةُ ٱلرُّسُلِ فِي سِيَاقٍ سِيَاسِيٍّ مُطْلَقٍ، دُونَ أَيِّ تَوْضِيحٍ أَوْ شَرْحٍ أَكْثَرَ، وَدُونَ تَفْسِيرٍ، وَلَا تَفْصِيلٍ.

وَبِعِبَارَةٍ أُخْرَى، فَهُوَ يَسْتَوْلِي عَلَى لُغَةِ ٱلنُّصُوصِ ٱلْمُقَدَّسَةِ، لِيَرْفَعَ بِهَا دَعْوَاهُ فِي رُبُوبِيَّةٍ كَاذِبَةٍ، دُونَ أَنْ يُقَدِّمَ بُرْهَانًا وَاحِدًا، وَلَا حَتَّى تَزْوِيقًا بَيَانِيًّا. فَتَفْسِيرُهُ لَيْسَ

اِسْتَيْقِظْ!

وَاضِحَةٍ: فَهِيَ عَقِيدَةٌ إِبَادِيَّةٌ صَرِيحَةٌ تُجَاهَ ٱلْمُخْتَلِفِينَ، وَقَائِمَةٌ عَلَى تَسْوِيغٍ لِإِرْهَابٍ نِهَائِيٍّ أُسْطُورِيٍّ عَلَى نَمَطِ **دَاعِش**.

وَهٰذَا لَيْسَ كَمَا هُوَ ٱلْحَالُ فِي ٱلْبَيَانِ، حَيْثُ تُشْتَرَطُ ٱلدِّفَاعِيَّةُ فِي ٱلْقَوْلِ وَٱلْفِعْلِ (كَأَنْ يُقَالَ: إِنْ هَاجَمُوكُمْ أَوْ إِنْ وَقَعَ كَذَا فَٱفْعَلُوا كَذَا)، بَلْ إِنَّ ٱلدَّافِعَ هٰهُنَا هُجُومِيٌّ بَحْتٌ مُنْذُ ٱلْبِدَايَةِ. وَهٰذَا يَجْعَلُ مَسْأَلَةَ ٱلْعَدْلِ ٱلْإِلٰهِيِّ وَتَبْرِيرَ ٱلشَّرِّ مَسْخًا وَهُزْءًا، وَيُفْسِدُ أُصُولَ ٱلْعَدَالَةِ ٱلرَّبَّانِيَّةِ فِي ٱلْمَذْهَبِ ٱلشِّيعِيِّ وَفِي ٱلْفِكْرِ ٱلْإِسْلَامِيِّ عَامَّةً وَفِي سَائِرِ ٱلْمَسَالِكِ.

فَيَصِيرُ ٱلْحُكْمُ ٱلشَّرْعِيُّ مَا يُمْلِيهِ هَوَى أَبِي ٱلْكَاذِبِ أَوْ خَلَفِهِ فِي ٱللَّحْظَةِ، بَيْنَمَا يَزْعُمُ هُوَ أَنَّهُ فَوْقَ ٱلشَّرْعِ وَغَيْرُ مُلْتَزِمٍ بِأَيٍّ مِنْ أَحْكَامِهِ أَوْ فَتَاوَاهُ. فَأَيْنَ هُنَا ٱلْفِقْهُ؟! إِنَّهُ ٱلِٱسْتِبْدَادُ ٱلشَّخْصَانِيُّ ٱلصِّرْفُ، لَا غَيْرُ.

وَفَوْقَ ذٰلِكَ كُلِّهِ، فَأَيُّ نَفْعٍ يُرْجَى مِنْ رَسُولٍ إِلٰهِيٍّ، أَوْ مُشَرِّعٍ رَبَّانِيٍّ، أَوْ وَلِيٍّ قُدْسِيٍّ، إِذَا لَمْ يَكُنْ نَفْسُهُ أَوْ نَفْسُهَا أَوَّلَ ٱلْمُقْتَدِينَ بِمَا شَرَعَ، وَأَوَّلَ ٱلْمُخْضَعِينَ لِمَا أَوْجَبَ، فِي ٱلْقَوْلِ وَٱلْفِعْلِ وَٱلْحُكْمِ؟ بَلْ مَنْ يَفْعَلُ ذٰلِكَ فَهُوَ مُنَافِقٌ، لَا يُقْتَدَى بِهِ، وَلَا يُتَّخَذُ نَبْعًا لِوَحْيٍ إِلٰهِيٍّ، وَلَا مَعِينًا لِحَقٍّ مُطْلَقٍ. وَذٰلِكَ لِأَنَّ أَبَا ٱلْكَاذِبِ قَدْ أَخْطَأَ ٱلْفَهْمَ كُلِّيًّا فِي مَسْأَلَةِ **ٱلْوِلَايَةِ ٱلتَّكْوِينِيَّةِ**، وَٱقْتَطَعَ ٱلنُّصُوصَ وَٱلْمَفَاهِيمَ عَلَى هَوَاهُ، وَلَمْ يَطَّلِعْ

اِسْتَيْقِظْ!

عَشَرِيِّ - وَكُلُّ هٰذَا ٱلَّذِي نَرَاهُ لَيْسَ إِلَّا خُدْعَةً مِنْ خُدَعِهِ ٱلْمُحْكَمَةِ لِذٰلِكَ ٱلْغَرَضِ بِعَيْنِهِ.

النَّوْبَةُ ٱلْآنَ لِمَا يَدَّعِيهِ أَبُو ٱلْكَاذِبِ فِي لاهُوتِهِ ٱلْكَوْنِيِّ لِلتَّوَارُثِ، فَإِنَّهُ لَاهُوتٌ مُخْتَلَقٌ كُلِّيًّا، يَصُوغُ فِيهِ - وَبِطَرِيقَةٍ سَاذَجَةٍ طِفْلِيَّةٍ - سِلْسِلَةً مَزْعُومَةً غَيْرَ مَنْقَطِعَةٍ، تَبْدَأُ بِآدَمَ، ثُمَّ مُحَمَّدٍ، وَتَنْتَهِي إِلَيْهِ. وَلِتَعْزِيزِ دَعْوَاهُ، يَقُومُ بِٱنْتِقَاءِ نُصُوصٍ كِتَابِيَّةٍ، كَسِفْرِ ٱلتَّكْوِينِ، وَٱلْأَنَاجِيلِ ٱلْغَيْرِ قَانُونِيَّةِ وَٱلْغُنُوصِيَّةِ، وَكِتَابِ ٱلْغَيْبَةِ لِلنُّعْمَانِيِّ، لِيَنْسُجَ مِنْهَا خُرَافَةَ تَوَارُثٍ كِتَابِيٍّ زَائِفٍ. وَلٰكِنْ لَيْسَ هٰذَا مِنَ ٱلْفِقْهِ فِي شَيْءٍ، بَلْ هُوَ تَبْرِيرٌ أُسْطُورِيٌّ شِعْرِيُّ النَّزْعَةِ لِسُلْطَةٍ مُطْلَقَةٍ يَدَّعِيهَا تَحْتَ سِتَارِ ٱلِٱسْتِمْرَارِ ٱلْإِلٰهِيِّ. وَقَدْ فَعَلَتْ إِيرَانُ ٱلشَّيْعِيَّةُ ٱلشَّيْءَ نَفْسَهُ فِي مَذْهَبِ "وِلَايَةِ ٱلْفَقِيهِ"، غَيْرَ أَنَّهَا فَعَلَتْ ذٰلِكَ وَرَاءَ أَجْهِزَةِ ٱلدَّوْلَةِ وَسُلْطَتِهَا. فَمَا ٱلْجَدِيدُ فِي أَمْرِ هٰذَا ٱلْمُدَّعِي؟

عَلَى سَبِيلِ ٱلْمِثَالِ، وَبِدَلًا مِنْ أَنْ يُقَوِّمَ ٱلنُّصُوصَ فِي سِيَاقِهَا وَيَضَعَهَا فِي مَوَاضِعِهَا ٱلصَّحِيحَةِ، نَجِدُ أَنَّ بَعْضَ ٱلْأَحَادِيثِ ٱلَّتِي يُكَرِّرُ ٱلِٱسْتِشْهَادَ بِهَا مِنْ كِتَابِ **بِحَارِ ٱلْأَنْوَارِ** فِي أَوَّلِ بَابٍ مِنْ "فِقْهِهِ ٱلْإِلٰهِيِّ" قَدْ ٱنْتُزِعَتْ مِنْ سِيَاقِهَا وَسُخِّرَتْ لِتُسَانِدَ عَقِيدَةً صَرِيحَةً فِي ٱلْإِبَادَةِ ٱلْجَسَدِيَّةِ ٱلْمُسْتَقْبَلِيَّةِ وَٱلْإِفْنَاءِ ٱلْجَمَاعِيِّ لِكُلِّ مُخَالِفٍ وَمُنَاهِضٍ، عَلَى يَدِ طَائِفَةِ "AROPL" وَبِأَمْرٍ مُبَاشِرٍ مِنْهُ أَوْ مِنْ خَلَفِهِ. وَبِعِبَارَةٍ

اِسْتَيْقِظْ!

«آدَمُ ٱلزَّمَانِ»، وَأَنَّ ٱلسُّجُودَ/ٱلِانْقِيَادَ لَهُ هُوَ طَرِيقُ ٱلنَّجَاةِ، فَهٰذَا لَا يَكُونُ إِلَّا ٱسْتِيلَاءً أَنْوَانِيًّا عَلَىٰ أُطُرٍّ بَاطِنِيَّةٍ دَقِيقَةٍ، قَدِ ٱنْتَزَعَهَا بِنَصِّيَّةٍ وَجَهْلٍ مِنَ ٱلْبَيَانِ وَغَيْرِهِ، فَفَرَّغَهَا مِنْ مَعَانِيهَا، وَحَوَّلَهَا إِلَىٰ سُخْرِيَّةٍ فَجَّةٍ تُخْدِمُ ثِيُوقْرَاطِيَّةً طَائِفِيَّةً تَمْتَحِي مِنْ مَنْهَجِ مَا بَعْدَ ٱلْحَقِيقَةِ، تَتَمَحْوَرُ حَوْلَ شَخْصِهِ، وَتَتَنَكَّرُ فِي لِبَاسِ ٱلْمَبْدَإِ ٱلْإِلٰهِيِّ. وَهٰذَا، بِعَيْنِهِ، مَا اقْتَرَفَهُ هَبَاء فِي ٱلتَّعَامُلِ مَعَ ٱلْبَيَانِ قَبْلَ أَكْثَرَ مِنْ مِائَةٍ وَخَمْسِينَ (١٥٠) سَنَةً - وَقَدْ كَانَ أَكْثَرَ مَلَكَةً فِي ٱلتَّعْبِيرِ، وَأَسْلَمَ بَيَانًا، وَأَفْصَحَ لِسَانًا، مِنْ أَبِي ٱلْكَاذِبِ بِأَشْوَاطٍ.

وَمَعَ ذٰلِكَ، وَبِدُونِ أَدْنَىٰ رَيْبٍ، فَإِنَّ كُلَّ مَا سَبَقَ لَيْسَ إِلَّا كَيْدَ ٱلشَّيْطَانِ نَفْسِهِ؛ وَبِٱسْتِعْمَالِ ٱللُّغَةِ ٱلرَّمْزِيَّةِ، فَإِنَّ أَبَا ٱلْكَاذِبِ هُوَ «إِبْلِيسُ مُتَجَسِّدًا»، يَسْعَىٰ لِإِعَادَةِ إِنْتَاجِ قِصَّةِ خَلْقِ آدَمَ، وَلٰكِنْ بِصُورَةٍ مَقْلُوبَةٍ، حَيْثُ تَقَمَّصَ ٱلشَّيْطَانُ وَجْهَ آدَمَ، وَتَشَبَّهَ بِهِ فِي هٰذَا ٱلْإِخْرَاجِ ٱلزَّائِفِ، لِيَخْدَعَ بِهِ ٱللَّهَ وَٱلنَّاسَ جَمِيعًا. وَهٰذَا هُوَ كُلُّ مَا فِي ٱلْأَمْرِ!

وَمَاذَا قُلْنَا فِي السَّابِقِ عَنِ ٱلسَّبَّأُوتِيَّةِ ٱلْفَرَنْكِيَّةِ؟ فَلْيَتَأَمَّلِ ٱلْقَارِئُ كَمَا يَنْبَغِي. فَإِنَّ ٱلْفَرَنْكِيَّ ٱلْعُنْفِيَّ ٱلْمُسْتَعْمِرَ، يُرِيدُ ٱسْتِئْصَالَ ٱلْإِسْلَامِ - وَيَبْدَأُ ذٰلِكَ بِٱلتَّشَيُّعِ ٱلْإِثْنَيْ

اِسْتَيْقِظْ!

فَمَاذَا سَيَخْتَرِعُ ٱلْفِرْقَةُ ٱلْفَرَنْكِيَّةُ ٱلْمُتَخَفِّيَةُ بَعْدَ ذٰلِكَ - وَهِيَ ٱلَّتِي تُدِيرُ هٰذَا ٱلْمَسْرَحَ كُلَّهُ، وَتَخْتَرِعُ مَهْدِيَّهَا عَلَىٰ مِزَاجِهَا؟ فَمَاذَا نُسَمِّي «AROPL» إِذًا، إِنْ لَمْ نُسَمِّهِ سَبَّأُوتِيَّةً فَرَنْكِيَّةً مُقَنَّعَةً تَحْتَ سِتَارٍ رَقِيقٍ شَفَّافٍ مِنَ ٱلتَّشَيُّعِ ٱلْإِسْلَامِيِّ؟

إِنَّ ٱلْعَقِيدَةَ ٱلْمَرْكَزِيَّةَ فِي فِقْهِ أَبِي ٱلْكَاذِبِ ٱلزَّائِفِ تَدُورُ حَوْلَ أَوَّلِ أَمْرٍ إِلٰهِيٍّ صَدَرَ عَنِ ٱللَّهِ لِلْمَلَائِكَةِ بِٱلسُّجُودِ لِآدَمَ، كَمَا وَرَدَ فِي قَوْلِهِ تَعَالَىٰ فِي **سُورَةِ ٱلْأَعْرَافِ** (٧:١١)، وَيُعْتَبَرُ هٰذَا ٱلْأَمْرُ - عَلَىٰ زَعْمِهِ - وَصِيَّةً أَبَدِيَّةً تَبْقَىٰ جَارِيَةً فِي كُلِّ دَوْرٍ مَعَ ظُهُورِ كُلِّ نَبِيٍّ وَرَسُولٍ. وَهٰذَا، فِي نَفْسِهِ، مَوْجُودٌ أَيْضًا فِي ٱلْبَيَانِ، بَلْ وَفِي أَكْثَرِ ٱلتَّفْسِيرَاتِ ٱلْبَاطِنِيَّةِ لِهٰذِهِ ٱلْآيَاتِ نَفْسِهَا.

وَلٰكِنَّ ٱلتَّأْوِيلَ ٱلِانْتِهَازِيَّ ٱلَّذِي يُقَدِّمُهُ أَبُو ٱلْكَاذِبِ يُجَرِّدُ مَقَارَبَتَهُ نَفْسَهَا مِنْ تِلْكَ ٱلطَّبَقَاتِ ٱلرَّمْزِيَّةِ ٱلْعَمِيقَةِ ٱلْمُتَجَذِّرَةِ فِي ٱلْبَيَانِ وَسَائِرِ ٱلْمَنَاهِجِ ٱلْبَاطِنِيَّةِ، إِذْ يُقِيمُ خَلْطًا عَارِضًا وَمُفَارِقًا بَيْنَ ٱلْأَمْرِ ٱلرَّمْزِيِّ ٱلْأَوَّلِ ٱلَّذِي وُجِّهَ إِلَىٰ ٱلْمَلَائِكَةِ فِي بَدْءِ ٱلْخَلْقِ، وَبَيْنَ أَمْرٍ تَكْلِيفِيٍّ تَارِيخِيٍّ مُلْزِمٍ لِلْبَشَرِ بِٱلِاعْتِرَافِ وَٱلْإِذْعَانِ لِمَظْهَرِ ٱلْأَمْرِ فِي كُلِّ زَمَانٍ وَعَصْرٍ، حَيْثُمَا يَظْهَرُ فِيهِ لِصَالِحِهِمْ.

وَلٰكِنْ - وَهُنَا جَوْهَرُ ٱلْمُشْكِلَةِ - أَنَّ أَبَا ٱلْكَاذِبِ لَيْسَ مَظْهَرًا إِلٰهِيًّا عَلَىٰ ٱلْإِطْلَاقِ، كَمَا ثَبَتَ ذٰلِكَ، بِلَا مَرَاءٍ، بِمَا سَبَقَ مِنَ ٱلْبَيَانِ، بُرْهَانًا لَا يُدْفَعُ. فَإِذَا كَانَ يَدَّعِي أَنَّهُ

اِسْتَيْقِظْ!

ضِدًّا لِكُلِّ هٰؤُلَاءِ ٱلثِّيُوقْرَاطِيِّينَ وَٱلْفَاشِيِّينَ ٱلِاسْتِبْدَادِيِّينَ ٱلَّذِينَ زَحَفُوا مِنْ جُحُورِهِمْ فِي زَمَانِنَا هٰذَا لِيُحَاوِلُوا إِرْجَاعَهَا إِلَى ٱلْوَرَاءِ، أَوْ إِبَادَتَهَا مِنْ أَصْلِهَا.

وَأَمَّا مَا يُسَمِّيهِ بِـ«فِقْهٍ إِلٰهِيٍّ»، فَهُوَ مِنْ أَعْلَاهُ إِلَىٰ أَسْفَلِهِ ثِيُوقْرَاطِيَّةٌ شُمُولِيَّةٌ مُتَلَفِّفَةٌ بِٱلْأُسْطُورَاتِ ٱلْآخِرِيَّةِ، حَيْثُ يَصُوغُ أَبُو ٱلْكَاذِبِ فِيهَا رُؤْيَةً لِلحُكْمِ قَائِمَةً عَلَىٰ مَا يَدَّعِيهِ مِنْ سِلْسِلَةِ عُهُودٍ وَمِيثَاقَاتٍ مُسْتَمِرَّةٍ مِنْ زَمَانِ آدَمَ عَلَيْهِ ٱلسَّلَامُ إِلَىٰ نَفْسِهِ.

وَلٰكِنْ هٰذَا «ٱلْفِقْهُ ٱلْإِلٰهِيُّ» لَيْسَ فِقْهًا فِي أَيِّ مَعْنًى مِنْ مَعَانِي الْفِقْهِ، لَا فِي ٱلْإِسْلَامِ ٱلتُّرَاثِيِّ، وَلَا فِي غَيْرِهِ. بَلْ إِنَّهُ لَا يَزِيدُ عَنْ كَوْنِهِ لَهَاثًا لَاهِثًا فِي صِيَاغَةِ لَاهُوتٍ سِيَاسِيٍّ ٱسْتِبْدَادِيٍّ نِصْفِ الْخُبْزِ، تُصْبِحُ فِيهِ ٱلطَّاعَةُ ٱلْمُطْلَقَةُ لِأَبِي ٱلْكَاذِبِ نَفْسِهِ هِيَ ٱلْمِعْيَارَ ٱلْوَحِيدَ لِلنَّجَاةِ، وَتُجَرَّدُ فِيهِ ٱلشَّعَائِرُ وَٱلْأَخْلَاقُ وَٱلْعَقَائِدُ مِنْ كُلِّ مَعْنًى، مَا لَمْ تُخْضَعْ خُضُوعًا تَامًّا لِٱلْوَلَاءِ ٱلسِّيَاسِيِّ لِشَخْصِهِ.

وَٱلنَّتِيجَةُ مِنْ ذٰلِكَ أَنَّ ٱلدِّينَ نَفْسَهُ يُفْرَغُ مِنْ مَضَامِينِهِ ٱلْخُلُقِيَّةِ وَٱلْعَقَدِيَّةِ، وَيُحَوَّلُ إِلَىٰ مُجَرَّدِ خُضُوعٍ كَهَنُوتِيٍّ، حَيْثُ يُصْبِحُ «ٱلسُّجُودُ لِآدَمَ» تَعْبِيرًا عَنْ ٱلِانْصِيَاعِ لِزَعِيمِ ٱلطَّائِفَةِ وَأَهْوَائِهِ - أَوْ أَهْوَاءِ خَلَفَائِهِ.

وَهٰذَا بِعَيْنِهِ كَانَ ٱلْمُشْكِلَ ٱلْجَذْرِيَّ فِي ٱلْبَهَائِيَّةِ. وَهَاهُوَ يُعَادُ ٱلْيَوْمَ، وَلٰكِنْ بِإِصْدَارٍ جَدِيدٍ مُنَفَّخٍ بِٱلْمُسَمَّىٰ «AROPL»!

اِسْتَيْقِظْ!

مُنْذُ نَشْأَتِهَا، كَانَ وَيَزَالُ حِفْظَ حُقُوقِ ٱلطَّبَقَاتِ ٱلْمُمْتَلِكَةِ وَٱلأَثْرِيَاءِ، وَلَيْسَ ٱلْعَمَلَ عَلَىٰ تَنْفِيذٍ أَوِ ٱلتِزَامٍ بِعَقْدٍ ٱجْتِمَاعِيٍّ وَاسِعِ ٱلنِّطَاقِ، يَكُونُ فِيهِ ٱلْجَمِيعُ سَوَاسِيَةً أَمَامَهُ، وَلَا بِتَوْزِيعٍ لِلْحُقُوقِ وَٱلْوَكَالَةِ ٱلسِّيَاسِيَّةِ عَلَىٰ نَحْوٍ يُفِيدُ جَمِيعَ ٱلْمُواطِنِينَ بِالتَّسَاوِي.

وَقَدْ بَيَّنَ ذٰلِكَ كَثِيرٌ مِنَ ٱلْمُنَظِّرِينَ وَٱلْمُفَكِّرِينَ عَلَىٰ مَرِّ ٱلزَّمَانِ، حَيْثُ أَنَّ ٱللِّيبِرَالِيَّةَ ٱلسِّيَاسِيَّةَ كَانَتْ - وَمَا زَالَتْ - تُقَاوِمُ كُلَّ ذٰلِكَ، وَتَعَادِيهِ، وَهٰذَا مَا جَعَلَهَا، فِي كُلِّ مَرَّةٍ دَخَلَ فِيهَا ٱلنِّظَامُ ٱلرَّأْسْمَالِيُّ فِي أَزْمَةٍ - سَوَاءٌ فِي أَلْمَانِيَا ٱلْوِيمَارِيَّةِ أَوْ فِي أَمْرِيكَا ٱلْيَوْمَ - تُفْسِحُ ٱلطَّرِيقَ، وَتُمَهِّدُ ٱلسُّبُلَ لِظُهُورِ ٱلْفَاشِيَّةِ.

وَأَمَّا ٱلْمُنْطَلَقُ ٱلْفَاسِدُ فِي تَفْكِيرِ أَبِي ٱلْكَاذِبِ، فَإِنَّهُ يُعْتَبَرُ تَزْيِيفًا فِكْرِيًّا خَطِيرًا، حَيْثُ يُقَارِنُ - بِٱلْبَاطِلِ - بَيْنَ «ٱلدِّيمُقْرَاطِيَّةِ» وَ«ٱللِّيبِرَالِيَّةِ»، عَلَىٰ نَحْوٍ يُمَاثِلُ مَا تَفْعَلُهُ ٱلطَّبَقَاتُ ٱلتِّكْنُوقِرَاطِيَّةُ ٱلإِقْطَاعِيَّةُ ٱلْمُسْتَبِدَّةُ، وَمَعَهُمْ سَائِرُ ٱلدِّمَاغُوجِيِّينَ ٱلْمُعَادِينَ لِلدِّيمُقْرَاطِيَّةِ - مِثْلَ أَلِكْسَنْدَر دُوغِين - ٱلَّذِينَ كَانُوا يُرَوِّجُونَهُمْ فِي السَّابِقِ. وَهٰذَا هُوَ أَسَاسُ مَوَاقِفِهِ ٱلْمُعَادِيَةِ لِلدِّيمُقْرَاطِيَّةِ.

وَفِي ٱلْمُقَابِلِ، نَقُولُ: إِنَّ «ٱلدِّيمُقْرَاطِيَّةَ فِي ذَاتِهَا» تَحْمِلُ خَاتَمَ تَصْدِيقِ ٱلْحَقِّ سُبْحَانَهُ، كَأَمْثَلِ نِظَامٍ سِيَاسِيٍّ لِخَلْقِهِ مِنَ ٱلْبَشَرِ. وَإِنَّ ٱلتَّارِيخَ نَفْسَهُ يَشْهَدُ بِذٰلِكَ،

اِسْتَيْقِظْ!

فَلْنُمَحِّصِ الْأُمُورَ أَكْثَرَ، وَلْنَبْدَأْ بِالْفَصْلِ الْأَوَّلِ مِنَ الْفَصْلِ الْأَوَّلِ الَّذِي نُشِرَ حَدِيثًا مِنْ كِتَابِهِ الْمُسَمَّىٰ «ٱلْفِقْهُ ٱلْإِلٰهِيُّ»، وَهُوَ فَصْلٌ يُثِيرُ ٱلدَّهْشَةَ بِمَا فِيهِ مِنَ ٱلتَّفَاهَةِ وَٱلسُّخْفِ.

أَوَّلًا، نَقُولُ فِي هٰذَا الْمَقَامِ إِنَّ مَسْخَ أَبِي ٱلْكَاذِبِ الْمُسَمَّىٰ «فِقْهًا»، وَمَا يَدَّعِيهِ زُورًا وَبُهْتَانًا أَنَّهُ نَظَرِيَّةٌ سِيَاسِيَّةٌ - وَإِنِ ٱدَّعَىٰ غَيْرَ ذٰلِكَ بِشَكْلٍ شَفَّافٍ وَمُبْتَذَلٍ - فَإِنَّهُ يَتَّفِقُ تَمَامًا فِي جَوْهَرِهِ وَمَظَاهِرِهِ مَعَ آرَاءِ وَنَشَاطَاتِ طَبَقَاتِ ٱلْأَثْرِيَاءِ ٱلْأَشْرَارِ وَٱلْأَوْلِيجَارْكِيِّينَ وَٱلطُّغَمَاتِ ٱلْفَاسِدَةِ فِي كَافَّةِ أَنْحَاءِ ٱلْعَالَمِ، مِمَّنْ يَسْعَوْنَ، مُنْذُ عُقُودٍ، إِلَىٰ ٱلْقَضَاءِ عَلَىٰ مَا تَبَقَّىٰ مِنَ ٱلدِّيمُقْرَاطِيَّةِ، وَإِحْلَالِ كَابُوسٍ شُمُولِيٍّ تِكْنُوقِرَاطِيٍّ إِقْطَاعِيٍّ بَدَلًا عَنْهَا، لَا يَسْتَفِيدُ مِنْهُ إِلَّا هُمْ وَفِئَتُهُمْ مِنَ ٱلطُّفَيْلِيِّينَ ٱلْمُتَمَرْكِزِينَ فِي قِمَّةِ ٱلْهَرَمِ ٱلِاجْتِمَاعِيِّ.

وَهٰذَا وَحْدَهُ كَفِيلٌ - فِي نَظَرِ أُولِي ٱلتَّمْيِيزِ - أَنْ يُثْبِتَ مَنْ ٱلَّذِينَ يَقِفُونَ وَرَاءَ أَبِي ٱلْكَاذِبِ، يُحَرِّكُونَهُ كَالدُّمْيَةِ، وَيُرَوِّجُونَ لِطَائِفَتِهِ ٱلْمَوْتِيَةِ فِي جَمِيعِ أَرْجَاءِ ٱلْأَرْضِ، فَإِنَّهُمْ هُمْ ٱلْوَاحِدُونَ ٱلَّذِينَ يَجْنُونَ ٱلرِّبْحَ مِنْ تَهَرُّجَاتِ هٰذَا ٱلْمُهَرِّجِ فِي هٰذَا ٱلزَّمَانِ.

فَإِنْ كَانَتِ ٱللِّيبِرَالِيَّةُ هِيَ ٱلْمُشْكِلَةَ، فَإِنَّهَا لَمْ تَكُنْ فِي يَوْمٍ مِنَ ٱلْأَيَّامِ مُتَوَافِقَةً مَعَ ٱلدِّيمُقْرَاطِيَّةِ فِي ذَاتِهَا؛ بَلْ كَانَتْ دَائِمًا نَقِيضَهَا ٱلْمُرُّ. فَإِنَّ ٱلْهَدَفَ ٱلْوَحِيدَ لِلِيبِرَالِيَّةِ،

اِسْتَيْقِظْ!

يَتَجَلَّىٰ فِي صُوَرِ ٱلْفَرَضِيَّاتِ ٱلِاسْتِبْدَادِيَّةِ وَالْمَهْزَلِيَّاتِ ٱلثِّيُوقْرَاطِيَّةِ الْوَقِحَةِ! لَعْنَةُ اللهِ وَجَمِيعِ مَلَائِكَتِهِ عَلَيْهِ وَعَلَيْهِمْ إِلَىٰ أَبَدِ الآبَادِ وَدَهْرِ الدُّهُورِ!

إِنَّ اللهَ الحَيَّ الحَقَّ يَبْتَغِي - عَلَىٰ أَيْدِينَا - تَحْرِيرَ ٱلْعَالَمِ بِالْحُرِّيَّةِ الْحَقِيقِيَّةِ مِنْ أَصْفَادِ كُلِّ أَشْكَالِ ٱلْعُبُودِيَّةِ ٱلِاسْتِبْدَادِيَّةِ، فِي حِينَ أَنَّ هٰذَا ٱلدَّعِيَّ ٱلْوَقِحَ وَٱلْمُدَّعِيَ ٱلزُّورَ إِنَّمَا يَسْعَىٰ إِلَىٰ تَزْيِيدِ ٱلْعُبُودِيَّةِ وَتَكْبِيلِ ٱلنَّاسِ أَكْثَرَ!

يَا أَبَا ٱلْكَاذِبِ، أَجِبْ! مَا ٱلْحَاجَةُ ٱلَّتِي لِرَبِّ ٱلْوُجُودِ فِي صَنْعَةِ ٱلدُّوَلِ ٱلْبَشَرِيَّةِ ٱلْمُفْتَرَاةِ، وَهُوَ ٱلَّذِي هُوَ حَاضِرٌ فِي كُلِّ ذَرَّةٍ وَجُزَيْءٍ مِنْ أَجْزَاءِ ٱلْكَوْنِ فِي كُلِّ آنٍ - كَبِيرًا كَانَ أَوْ صَغِيرًا، وَمَا بَيْنَهُمَا - يُدَبِّرُ كُلَّ حَرَكَةٍ وُجُودِيَّةٍ بِأَمْرِهِ نَفْسِهِ: ﴿**كُنْ فَيَكُونُ**﴾؟ وَبِٱعْتِبَارِ ٱلْمُقَدِّمَاتِ وَٱلْحُجَجِ وَٱلْخَلَاصَاتِ ٱلْمُسْتَنْبَطَةِ فِي كُلِّ تَفَاهَاتِكَ ٱلْكِتَابِيَّةِ ٱلْحَمْقَاء - بِمَا فِيهَا مِنْ هَذَيَانَاتٍ نِصْفِ مَهْضُومَةٍ، وَهَلُوسَاتٍ سِيَاسِيَّةٍ كَاذِبَةٍ تَتَنَكَّرُ فِي لِبَاسِ ٱلنَّظَرِيَّاتِ - فَلَنْ تَسْتَطِيعَ أَبَدًا أَنْ تُجِيبَ عَنْ هٰذَا ٱلسُّؤَالِ، لِأَنَّكَ لَا تَعْرِفُ حَتَّىٰ حَقِيقَةَ ذَاتِ ٱللَّهِ، إِذْ قَدْ خَلَطْتَ بَيْنَ سَوْسَتِكَ ٱلْإِجْرَامِيَّةِ، وَمَرَضِكَ ٱلنَّفْسِيِّ، وَرَبِّ ٱلْوُجُودِ تَعَالَىٰ عَمَّا تَقُولُ عُلُوًّا كَبِيرًا، يَا أَيُّهَا الْكَاذِبُ الْوَقِحُ!

اِسْتَيْقِظْ!

أَهْوَائِهِمُ ٱلشَّخْصِيَّةِ ٱلْأَنْوَانِيَّةِ وَٱلْوَضِيعَةِ، لِلسَّيْطَرَةِ عَلَىٰ ٱلْآخَرِينَ وَقَمْعِهِمْ، مِنْ خِلَالِ أَوْهَامٍ بَاطِلَةٍ تَنْبَعُ مِنْ خَوْفِهِمُ ٱلشَّخْصِيِّ، وَتَلَوُّثِهِمُ ٱلنَّفْسِيِّ وَٱلرُّوحَانِيِّ، وَذٰلِكَ كُلُّهُ نَاتِجٌ عَنْ تَصَوُّرَاتِهِمُ ٱلْمَحْدُودَةِ وَٱلْكَاذِبَةِ. وَبِدَلًا مِنْ ذٰلِكَ، أَقِيمُوا نِظَامًا إِلٰهِيًّا بِيئِيًّا ٱشْتِرَاكِيًّا كَوْنِيًّا لِسُلْطَنَةِ ٱلتَّجَلِّيَاتِ لِوُجُودِي - ٱلَّتِي أَنْتُمْ، فِي ٱلْحَقِيقَةِ، مَا زِلْتُمْ وَمَا تَزَلْتُمْ عَلَيْهَا - فِي سِيَاقِ ٱلْأُطُرِ ٱلْقَائِمَةِ لِلْمُجْتَمَعَاتِ ٱلدِّيمُقْرَاطِيَّةِ ٱلْعِلْمَانِيَّةِ ٱلِاشْتِرَاكِيَّةِ، وَالَّتِي يَجِبُ بَعْدَ ذٰلِكَ أَنْ تُقَدِّسُوهَا تَقْدِيسًا كِيمِيَائِيًّا وَتَعْمَلُوا عَلَىٰ تَجْسِيدِ ٱلرُّوحَانِيَّةِ ٱلظَّاهِرِيَّةِ بِأَيْدِيكُمْ. فَإِنَّ هٰذَا هُوَ أَفْضَلُ أَشْكَالِ ٱلْحُكْمِ، وَأَحَقُّهَا بِكُمْ جَمِيعًا، وَهُوَ ٱلَّذِي يَضْمَنُ حُقُوقَكُمْ وَحُرِّيَّاتِكُمْ وَرَفَاهَكُمْ وَحِمَايَاتِكُمْ، وَيَعْكِسُ بِٱلْحَقِّ حُرِّيَّةَ ٱلرُّوحِ ٱلْإِلٰهِيَّةِ ٱلْوِقَائِيَّةِ نَفْسِهَا.

هٰذَا مَا نَطَقَتْ بِهِ كَلِمَةُ اللّٰهِ الحَيِّ الْحَقِّ فِي هٰذَا الْيَوْمِ، كَوَصِيَّةٍ صَادِرَةٍ مِنْ آفَاقِ مَشِيئَتِهِ الإِلٰهِيَّةِ، عَهْدًا مَلْزِمًا عَلَىٰ خَلْقِهِ حَتَّىٰ قِيَامِ السَّاعَةِ الثَّانِيَةِ، وَلَيْسَ مِمَّا افْتَرَاهُ أَبُو ٱلْكَاذِبِ وَأَرْبَابُهُ مِنَ الْمُجْرِمِينَ الصَّهْيُونِيِّينَ الإِنْجْلِيزِ الْمُتَسَتِّرِينَ فِي الظِّلَالِ، مِمَّا

اِسْتَيْقِظْ!

عَشْرَ مِنَ الْبَيَانِ، كَمَّلْنَاهُ نَحْنُ، وَالَّذِي يَحْكُمُهُ ٱسْمُ «ٱلْوَاسِقِ» أَيْ «ٱلْجَامِعِ ٱلْإِلٰهِيِّ»:

لَا يَجُوزُ لَكُمْ إِنْشَاءُ أَيِّ حُكُومَاتٍ وَدُوَلٍ أُخْرَىٰ بِٱسْمِي، تَضْطَهِدُ فِي ٱسْمِي، لِغَرَضٍ سِيَاسِيٍّ ذُو مَكَاسِبَ دُنْيَوِيَّةٍ وَمَادِّيَّةٍ، فَلِأَيِّ شَيْءٍ احْتَجْتُ، أَوْ هَلِ احْتَجْتُ قَطُّ، إِلَىٰ حُكُومَاتِكُمُ الْمُؤَقَّتَةِ وَفَنِّ الْحُكْمِ الَّذِي يَصِيرُ فِي نِهَايَتِهِ إِلَىٰ ٱلْغُبَارِ؟ أَهْيَهْ أَشْرَ أَهْيَهْ! وَلَا تَسْتَطِيعُ أَيَّةُ حُكُومَةٍ أَوْ أَجَنْدَةٍ سِيَاسِيَّةٍ أَنْ تَسَعَ سَعَتِي، وَلَا تَوجَدُ حَاجَةٌ إِلَىٰ ذٰلِكَ، فَإِنِّي مَوْجُودٌ فِي كُلِّ شَيْءٍ، وَحَاضِرٌ فِي جَمِيعِ أَشْكَالِ ٱلِاعْتِقَادِ، وَذٰلِكَ يَشْمَلُ حَتَّىٰ عَمَىٰ ٱلْإِلْحَادِ. اشْقُّوا قِطْعَةً مِنَ ٱلْخَشَبِ، فَأَنَا هُنَاكَ؛ وَارْفَعُوا ٱلصَّخْرَةَ، فَسَتَجِدُونَنِي وَاقِفًا؛ وَأَشَاءُ مَا أُرِيدُ، بِغَضِّ ٱلنَّظَرِ عَمَّا يَسْعَىٰ إِلَيْهِ ٱلَّذِينَ لَهُمْ ٱدِّعَاءَاتٌ بِحُكُومَةٍ دِينِيَّةٍ أَوْ سُلْطَوِيَّةٍ، لِيَفْعَلُوا فِي ٱسْمِي مَا لَيْسَ لَهُمْ بِهِ حَقٌّ.

فَٱعْلَمُوا، إِذًا، أَنَّ أَيَّةَ جَمَاعَةٍ أَوْ أَشْخَاصٍ يُرِيدُونَ إِقَامَةَ نِظَامٍ دِينِيٍّ أَوْ أَيِّ نَمَطٍ مِنْ أَنْمَاطِ ٱلْحُكُومَةِ ٱلِاسْتِبْدَادِيَّةِ، إِنَّمَا يَسْعَوْنَ وَرَاءَ

اِسْتَيْقِظْ!

قَدْ نَقَضُوا مَا شَيَّدَ الأَوَّلُونَ ❊ مِنْ رُكْنِ الْوَلَاءِ
وَصَارُوا كَمَنْ يَمْشِي عَلَى وَهْمٍ ❊ فِي لَيْلِ الْعَمَاءِ
وَزَعَمُوا أَنَّهُمُ الْيَمَانِيُّ ❊ وَهُمْ فِي غَايَةِ الْجَهْلِ وَالشَّقَاءِ
وَالْأَصْلُ فِي الْخَبَرِ خُرَافَاتٌ ❊ سِيَاسِيَّةٌ مِنْ عَصْرِ الْبَلَاءِ
فَكَيْفَ يُنْسَبُ الْحَقُّ لِمَنْ بَنَى ❊ وَهْمَهُ عَلَى بُطْلَانِ الْأَنْبِيَاءِ؟
لَا وَاللَّهِ، مَا كَانَ الْبَيَانُ ❊ إِلَّا نُورًا فِي سِرِّ الْوَلَاءِ
فَانْظُرُوا بِقُلُوبِكُمْ قَبْلَ عُيُونِكُمْ ❊ تَجِدُوا سِرَّ الْجَلَاءِ
وَبِاسْمِ الْيَمَانِيِّ خَتَمَ الْبَابُ ❊ بَابَ الْحَقِّ وَالِاهْتِدَاءِ

٥ :رَدٌّ عَلَىٰ ثِيُوقْرَاطِيَّةِ أَبِي ٱلْكَاذِبِ وَمَا يُسَمِّيهِ الدَّوْلَةَ الإِلٰهِيَّةَ العَادِلَةَ

وَسَنَبْتَدِئُ هٰذَا الْقِسْمَ الْأَخِيرَ مِنَ النَّقْدِ بِذِكْرِ الْوَصِيَّةِ الْخَامِسَةِ عَشْرَةَ (١٥) مِنْ «**الْوَصَايَا التِّسْعَ عَشْرَةَ**»[١٢]، وَهِيَ نَفْسُهَا **الْبَابُ الْخَامِسُ عَشَرَ مِنَ الْوَاحِدِ الرَّابِعِ**

١٢ https://catalogue.nla.gov.au/catalog/10034600 (retrieved 17 May 2025 CE).

اِسْتَيْقِظْ!

سِمَاتِ مَا يُسَمَّىٰ بِـ«آلِيَّةِ تَخْرِيبِ الرُّوحَانِيَّةِ» الَّتِي أَنْتَجَتْهَا «حَرَكَةُ العَصْرِ الْجَدِيدِ» وَفُرُوعُهَا.

وَمَعَ ذٰلِكَ، فَإِنَّ لِمَنْ أَرَادَ مِنْهُمْ أَنْ يَتَجَاوَزَ هٰذِهِ الْحَمَاقَاتِ الْمُهْلِكَةِ سُبُلًا لِلْعِلَاجِ وَالْخُرُوجِ. وَلٰكِنْ يَجِبُ عَلَيْهِ أَوَّلًا أَنْ يَقْطَعَ كُلَّ صِلَةٍ بِأَبِي الْكَاذِبِ وَبِتِلْكَ الْفِرْقَةِ الأَحْمَدِيَّةِ الْيَمَانِيَّةِ السَّخِيفَةِ، ذَاتِ الْقُبَّعَةِ السَّوْدَاءِ التَّافِهَةِ.

قَصِيدَةُ الْيَمَانِيِّ الْمَخْتُومِ

قَدْ ظَهَرَ الْبَيَانُ بِلَا خَفَاءِ ✻ وَتَجَلَّى النُّورُ لِلدُّهَاءِ

وَتَبَيَّنَ الْمُرَادُ لِكُلِّ فَهْمٍ ✻ فَزَالَ كُلُّ مِرَاءِ

خَرَجَ السُّفْيَانِيُّ وَالْيَمَانِيُّ ✻ وَمِنْ خُرَاسَانَ جَاءَ وَلِيُّ الْوَفَاءِ

فِي سَنَةِ الْبَابِ فِي زَمَانِ النُّورِ ✻ لَيْلَةِ الْبَهَاءِ

ثَلَاثَةٌ وَثَلَاثُمِائَةٍ ✻ وَقُدُّوسٌ سَيِّدُ الْأَتْقِيَاءِ

وَالْيَمَانِيُّ فِيهِ قَدْ تَجَلَّى ✻ الْبَابُ نُورًا عَلَى السَّنَاءِ

وَطَاهِرَةٌ مَرْيَمُ الْآيَاتِ ✻ طَالِقَانِيَّةُ النِّسَاءِ

فَمَا لِأَحْمَدٍ وَلَا لِكَاذِبِهِ ✻ بَقَاءٌ بَيْنَ الأَوْفِيَاءِ

اِسْتَيْقِظْ!

وَبِمُرُورِ الزَّمَانِ، تَطَوَّرَتْ هٰذِهِ الْهُوِيَّاتُ التَّارِيخِيَّةُ، وَتَحَوَّلَتْ إِلَىٰ شَخْصِيَّاتٍ مَسِيحَانِيَّةٍ تُسْقَطُ عَلَىٰ الْمُسْتَقْبَلِ النِّهَائِيِّ، فَصَارَتْ تُذْكَرُ بِكَثْرَةٍ فِي كِلَا التُّرَاثَيْنِ: السُّنِّيِّ وَالشِّيْعِيِّ، فِي رِوَايَاتِ الْقِيَامَةِ وَأَحْوَالِهَا.

إِنَّ كُلَّ مَا تَقَدَّمَ مِنَ البَحْثِ يَجِبُ أَنْ يُبَيِّنَ لِذَوِي الْبَصِيرَةِ مِقْدَارَ رِقَّةِ الْجَلِيدِ الَّذِي يَسِيرُ عَلَيْهِ أَتْبَاعُ فِرْقَةِ أَحْمَدِ الْيَمَانِي فِي هٰذَا الْمَلَفِّ كُلِّهِ، وَخُصُوصًا فِي قَضِيَّةِ «الْيَمَانِيِّ». وَإِنَّ الشَّرْحَ الْبَاطِنِيَّ الَّذِي يُقَدِّمُهُ الْبَيَانُ فِي سِيَاقِ هٰذِهِ الْمَسْأَلَةِ لَا يُخَالِفُ - فِي نَظَرِنَا - تَفْكِيكَهَا التَّارِيخِيَّ الَّذِي قَدَّمْنَاهُ، إِذْ إِنَّ النَّمُوذَجَ الْمِعْيَارِيَّ يُمْكِنُ أَنْ يَكُونَ صَادِقًا عَلَىٰ مُسْتَوَىٰ الْمَعَانِي، وَإِنْ كَانَ تَجَلِّيهِ التَّارِيخِيُّ الْحَرْفِيُّ كَاذِبًا لِمَا ذَكَرْنَاهُ مِنْ سَبَبٍ وَنَظَائِرِهِ.

وَلٰكِنْ، كَمَا يَتَبَيَّنُ مِنْ مَنْشُورَاتِهِمُ الْمَكْتُوبَةِ، وَمِمَّا يُنْشَرُ مِنْهُمْ عَلَىٰ الشَّبَكَاتِ الإِلِكْتِرُونِيَّةِ، فَإِنَّ أَتْبَاعَ هٰذِهِ الْفِرْقَةِ الأَحْمَدِيَّةِ الْيَمَانِيَّةِ لَا يُفَكِّرُونَ وَلَا يُدْرِكُونَ الْأُمُورَ بِهٰذِهِ الطُّرُقِ الرَّقِيقَةِ الدَّقِيقَةِ الْمُتَفَاصِحَةِ، لِأَنَّهُمْ، فِي سَطْحِيَّتِهِمُ الْعَصْرِيَّةِ الْجَدِيدَةِ (الْمَصْبُوغَةِ بِأَنْوَاعِ التَّفْكِيرِ التَّآمُرِيِّ الطُّفُولِيِّ)، يُشَارِكُونَ مَدَارِكَ فِكْرِيَّةً كَثِيرَةً مَعَ أَرْدَأِ أَنْوَاعِ الظَّاهِرِيَّةِ الدِّينِيَّةِ الْمُتَطَرِّفَةِ. وَذٰلِكَ لِأَنَّهُمْ - وَبِالرُّغْمِ مِنْ كُلِّ دَعَاوِيهِمُ الْمُضَادَّةِ - لَيْسُوا بِعَارِفِينَ حَقِيقِيِّينَ عَلَىٰ أَيِّ مِيزَانٍ، وَهٰذِهِ وَاحِدَةٌ مِنْ

اِسْتَيْقِظْ!

الْمَقْصُودَ الْحَقِيقِيَّ مِنْهَا إِلَّا خَوَاصُّ تِلْمِيذَتِهِمْ وَأَصْحَابُ سِرِّهِمْ. وَلَكِنْ، مَعَ مُرُورِ الزَّمَانِ، وَفِي ظِلِّ تَنَافُسِ عِدَّةِ فِرَقٍ عَلَى الشَّرْعَنَةِ وَالِاحْتِجَاجِ، شَاعَتْ أَلْقَابٌ كَـ«**السُّفْيَانِيِّ**» أَوْ «**الْخُرَاسَانِيِّ**» فِي الأَوْسَاطِ الشِّيْعِيَّةِ، وَصَارَتْ تُلْهِمُ حَرَكَاتٍ تَمَرُّدِيَّةً وَدِعَائِيَّةً مُضَادَّةً.

وَفَوْقَ ذٰلِكَ، فَلَمَّا أَخْفَقَ الأُمَوِيُّونَ مَرَّةً تِلْوَ أُخْرَىٰ فِي إِسْقَاطِ الْعَبَّاسِيِّينَ، بَدَؤُوا أَنْفُسُهُمْ فِي صِيَاغَةِ سَرْدِيَّاتٍ حَدِيثِيَّةٍ جَعَلُوا فِيهَا السُّفْيَانِيَّ شَخْصِيَّةً مَسِيحَانِيَّةً، وَأَطْلَقُوا عَلَيْهِ لَقَبَ «السُّفْيَانِيِّ الْمُنْتَظَرِ»، فِي سِيَاقِ رِوَايَةٍ مُضَادَّةٍ لِمَفْهُومِ «الْمَهْدِيِّ الْمُنْتَظَرِ» الَّذِي كَانَ حِينَئِذٍ يَحْظَىٰ بِدَعْمٍ وَرِعَايَةٍ قَوِيَّيْنِ مِنَ الْمَنْظُومَةِ الْعَبَّاسِيَّةِ.

وَلَا رَيْبَ أَنَّ كِلْتَا السُّلَالَتَيْنِ - الأُمَوِيَّةُ وَالْعَبَّاسِيَّةُ - قَدْ سَاهَمَتَا بِشَكْلٍ كَبِيرٍ فِي صُنْعِ الرِّوَايَاتِ وَالْأَحَادِيثِ وَالْأَسَاطِيرِ ذَاتِ الطَّابَعِ الآخِرِيِّ، حَوْلَ هٰذِهِ الشَّخْصِيَّاتِ، وَمِنْ خِلَالِ ذٰلِكَ زَرَعُوهَا فِي أَنْسِجَةِ الطَّبَقَاتِ الْخِطَابِيَّةِ الإِسْلَامِيَّةِ النَّاشِئَةِ فِي ذٰلِكَ الْعَصْرِ، وَالَّتِي تَتَسِمُ بِالطَّابِعِ الأَبُوكَالِيبْسِيِّ وَالرُّؤَىٰ الآخِرِيَّةِ، ثُمَّ جَرَىٰ تَعْزِيزُهَا وَتَثْبِيتُهَا فِي مَا بَعْدُ كَعَقِيدَةٍ ظَاهِرِيَّةٍ أُرْثُوذُكْسِيَّةٍ سَائِدَةٍ بَعْدَ الْوَاقِعِ وَفْقَ مَبْدَإِ الإِجْرَاءِ الِاسْتِدْرَاكِيِّ.

اِسْتَيْقِظْ!

فَإِنَّ هٰذِهِ الشَّخْصِيَّاتِ - **السُّفْيَانِيُّ**، **وَالْيَمَانِيُّ**، **وَالْخُرَاسَانِيُّ** - لَمْ يُنْظَرْ إِلَيْهَا فِي بَدَايَاتِهَا عَلَى أَنَّهَا رُمُوزٌ مَجَازِيَّةٌ أَوْ صُوَرٌ آخِرِيَّةٌ لِلْمُسْتَقْبَلِ الأَبُوكَالِيبْسِيِّ، بَلْ كَانَتْ تُمَثِّلُ شَخْصِيَّاتٍ حَقِيقِيَّةٍ فِي سِيَاقِ التَّارِيخِ السِّيَاسِيِّ فِي أَوَائِلِ الدَّوْلَةِ الْعَبَّاسِيَّةِ.

فَفِي هٰذَا السِّيَاقِ، يُعْتَبَرُ **السُّفْيَانِيُّ** شَخْصِيَّةً مُعَادِيَةً لِلْعَبَّاسِيِّينَ، يُقْرَنُ بِمَنْ سَعَىٰ لِإِحْيَاءِ حُكْمِ الأُمَوِيِّينَ وَمُنَاهَضَةِ الْخِلَافَةِ الْعَبَّاسِيَّةِ. أَمَّا الْخُرَاسَانِيُّ، فَهُوَ يَجْسُدُ نَمُوذَجَ الْوَلَاءِ الْمُطْلَقِ لِلْعَبَّاسِيِّينَ، النَّاهِضِ لِنُصْرَتِهِمْ وَالدِّفَاعِ عَنْهُمْ. وَيَأْتِي الْيَمَانِيُّ، فِي هٰذِهِ الْمَعَادَلَةِ، كَقُوَّةٍ حَلِيفَةٍ تُسَانِدُهُمْ وَتَدْعَمُهُمْ مِنْ جَهَةِ جَزِيرَةِ الْعَرَبِ الْجَنُوبِيَّةِ.

وَفِي تِلْكَ الفَتْرَةِ، كَانَ الأَئِمَّةُ الْمَعْصُومُونَ عَلَيْهِمُ السَّلَامُ يَعِيشُونَ تَحْتَ ضَغْطٍ شَدِيدٍ وَاضْطِهَادٍ قَاسٍ مِنْ قِبَلِ السُّلْطَةِ الْعَبَّاسِيَّةِ، فَاتَّخَذُوا بِاسْتِرَاتِيجِيَّةٍ بَعْضَ عَنَاصِرِ تِلْكَ الرِّوَايَاتِ نَفْسِهَا الَّتِي صَنَعَهَا وَنَشَرَهَا الْجِهَازُ السُّنِّيُّ الْعَبَّاسِيُّ، وَذٰلِكَ فِي إِطَارِ التَّقِيَّةِ، فَأَعَادُوا تَشْكِيلَ عَنَاصِرِ تِلْكَ السُّرُودِ وَتَرْكِيبِهَا، لِيُخْفُوا بِذٰلِكَ آرَاءَهُمْ الْحَقِيقِيَّةَ وَنَوَايَاهُمْ الْبَاطِنَةَ، وَفِي الوَقْتِ ذَاتِهِ لِيَتَفَادَوْا بِذٰلِكَ وَاقِعَ الِاضْطِهَادِ السِّيَاسِيِّ الَّذِي كَانُوا يَتَقَلَّبُونَ فِيهِ.

وَبِعِبَارَةٍ أُخْرَى، فَإِنَّ السُّفْيَانِيَّ وَالْيَمَانِيَّ وَالْخُرَاسَانِيَّ، كَانُوا - فِي حَقِيقَةِ الْأَمْرِ - رُمُوزًا تَشْفِيرِيَّةً أَعَادَ الأَئِمَّةُ عَلَيْهِمُ السَّلَامُ تَصْمِيمَهَا وَتَكْيِيفَهَا، حَيْثُ لَا يَعْرِفُ

اِسْتَيْقِظْ!

حُرُوفِ اسْمِ «عَلِيٍّ»؛ وَثَانِيًا، إِلَى قِيمَةِ «لَهُ» عَدَدًا، وَهِيَ خَمْسَةٌ وَثَلَاثُونَ (٣٥)، مُضَاعَفَةً بِاثْنَيْنِ (٢)، فَيَكُونُ الْمَجْمُوعُ سَبْعِينَ، إِشَارَةً إِلَىٰ أَنَّ طَرِيقَيِ الْبَاطِنِ وَالظَّاهِرِ كِلَيْهِمَا لَهُ، وَبِذٰلِكَ يُصَرِّحُ «**النُّقْطَةُ الْأُولَىٰ**» فِي سِيَاقٍ رَمْزِيٍّ أَنَّهُ صَاحِبُ الْأَمْرَيْنِ جَمِيعًا، وَأَنَّهُ مُتَلَقِّي التَّنْزِيلِ مِنْ عِنْدِ اللّٰهِ، كَمَا أَنَّهُ صَاحِبُ تَأْوِيلِهِ وَبَاطِنِهِ، فِي وَظِيفَتَيْهِ الْمُتَلَازِمَتَيْنِ: الرِّسَالَةِ وَالْوِلَايَةِ. وَأَمَّا «**ذٰلِكَ الْكِتَابُ**»، فَهُوَ «اللَّوْحُ الْمَحْفُوظُ»، فَافْهَمْ!

وَعَلَىٰ كُلِّ حَالٍ، فَهٰذَا هُوَ الْبُعْدُ الْبَاطِنِيُّ وَالنَّمُوذَجِيُّ لِهٰذِهِ الْمَسْأَلَةِ مِنَ الْوِجْهَةِ الْبَيَانِيَّةِ. وَأَمَّا الْبُعْدُ الظَّاهِرِيُّ التَّارِيخِيُّ النَّقْدِيُّ، فَهُوَ أَكْثَرُ تَعْقِيدًا، وَيُمْكِنُ الْقَوْلُ - وَلَا ضَيْرَ فِي ذٰلِكَ - إِنَّهُ أَشَدُّ إِثَارَةً لِلاهْتِمَامِ. فَهٰكَذَا صَاغَهُ وَقَدَّمَهُ صَدِيقُنَا الْغَالِي الإِسْبَانِيُّ صِيَاغَةً مَتِينَةً وَسِيَاقًا دَقِيقًا فِي مَا سَبَقَ، حَيْثُ أَصْبَحَ مِنَ الْوَاضِحِ عَلَى نَحْوٍ مُتَزَايِدٍ أَنَّ السُّرُودَ الْمُتَعَلِّقَةَ بِهٰذِهِ الشَّخْصِيَّاتِ الثَّلَاثِ الآخِرِيَّةِ لَا تَجِدُ جُذُورَهَا فِي التُّرَاثِ الشِّيعِيِّ أَصْلًا، بَلْ هِيَ، فِي حَقِيقَتِهَا، مَنْبُوثَةٌ مِنْ دَعَايَاتِ الْعَصْرِ الْعَبَّاسِيِّ، وَمِنْ صُنْعِ الْمَخْيَلَةِ السُّنِّيَّةِ الرَّاسِخَةِ فِي ذٰلِكَ الْعَهْدِ، خِدْمَةً لِبِنْيَةٍ إِسْتِبْدَادِيَّةٍ وَتَأْسِيسِيَّةٍ.

اِسْتَيْقِظْ!

«الإِمَامِ الْغَائِبِ» هُوَ نَفْسُهُ الْعُلْيَا الْإِلٰهِيَّةُ، عَلَى نَسَقِ مَا تَأَوَّلَهُ السَّادَةُ الصُّوفِيَّةُ الْأَكْبَرِيَّةُ فِي الْعَلَاقَةِ بَيْنَ الْمَلَكِ جِبْرِيلَ وَبَيْنَ مُحَمَّدٍ ﷺ، وَالَّذِي كَانَ يُشِيرُ أَيْضًا إِلَى وَعْيِهِ السَّمَاوِيِّ الْأَرْفَعِ، كَمَا سَيَدَّعِيهِ بِعَيْنِهِ أَحْمَدُ الْحَسَنِ بَعْدَ ذٰلِكَ بِمِائَةٍ وَثَلَاثٍ وَسِتِّينَ (١٦٣) سَنَةٍ، وَلٰكِنْ دُونَ أَنْ يَكُونَ لَدَيْهِ تِلْكَ الْمَلَكَةُ الْأَدَبِيَّةُ، وَلَا تِلْكَ الْقُدْرَةُ السَّمَاوِيَّةُ الْمُتَفَرِّدَةُ الَّتِي كَانَتْ لِلنُّقْطَةِ الْأُولَى عِنْدَ تَصْرِيحِهِ.

وَرُبَّمَا يُعْزَىٰ ذٰلِكَ إِلَى مَا يُقَالُ عَنْ أَنَّ أَحْمَدَ الْحَسَنِ قَدْ أَقَامَ بَيْنَ ظُهُورَانِي شَيْخِيَّةِ كِرْمَان، الَّذِينَ كَانُوا يَتَّخِذُونَ مِنَ الْبَصْرَةِ مَقَرًّا لَهُمْ فِي أَوَائِلِ ثَمَانِينِيَّاتِ الْقَرْنِ الْمِيلَادِيِّ الْمَاضِي، بَعْدَ أَنْ طُرِدُوا مِنْ إِيرَانَ عَلَى يَدِ الْخُمَيْنِيِّينَ.

وَهٰذَا فِي نَفْسِهِ يُثْبِتُ لِذَوِي الْبَصِيرَةِ أَنَّ كِلَا الرَّجُلَيْنِ - أَحْمَدَ الْحَسَنِ وَأَبَا الْكَاذِبِ - لَمْ يَكُونَا إِلَّا مُقَلِّدَيْنِ دُونَ رُقِيٍّ لِلنُّقْطَةِ الْأُولَىٰ، وَذٰلِكَ مُنْذُ الْبِدَايَةِ، وَخَاصَّةً وَأَنَّ مَنْ أَوَّلَ مَنْ صَرَّحَ بِالرَّبْطِ الْمُبَاشِرِ بَيْنَ شَخْصِيَّةِ الْيَمَانِيِّ الْمَذْكُورِ فِي أَدَبَاتِ الْأَحَادِيثِ ذَاتِ الْمَعَانِي الآخِرِيَّةِ، وَبَيْنَ الْقَائِمِ وَالْمَهْدِيِّ، إِنَّمَا كَانَ هُوَ: النُّقْطَةُ الْأُولَى.

إِنَّ الطَّرِيقَيْنِ الْمَذْكُورَيْنِ فِي الْآيَةِ السَّابِقَةِ هُمَا طَرِيقَا الْبَاطِنِ وَالظَّاهِرِ عَلَى التَّوَالِي، وَأَمَّا السَّبْعُونَ (٧٠) فَيُشِيرُونَ إِلَىٰ أَمْرَيْنِ: أَوَّلًا، إِلَى حَرْفِ الْعَيْنِ (ع) وَهُوَ أَوَّلُ

اِسْتَيْقِظْ!

فِي سَابِقِ الزَّمَانِ، وَفِي أَوَائِلِ سَنَةِ ١٢٦٠هـ (١٨٤٤م)، وَفِي الْآيَةِ السَّابِعَةِ عَشْرَةَ (١٧) مِنْ سُورَةِ الذِّكْرِ (١٠٨) مِنْ «**قَيُّومِ الْأَسْمَاءِ**»، وَعِنْدَ تَكَلُّمِ «**النُّقْطَةِ الْأُولَى**» عَنْ نَفْسِهِ بِاللِّسَانِ الثَّالِثِ، صَرَّحَ (قَوْلُهُ تَعَالَى):

﴿وَهُوَ ٱلْحَقُّ، هَيْكَلُ ٱلْيَمَانِيِّ فِي ٱلسَّبْعِينَ صِرَاطَانِ بِٱلْحَقِّ، حَوْلَ ٱلنَّارِ مَذْكُورًا، لِيَكُونَ ٱلْمُؤْمِنُونَ فِي ذَٰلِكَ ٱلْكِتَابِ بِٱسْمِ ٱلْحَقِّ عَلَى ٱلْحَقِّ مَذْكُورًا﴾.

وَهٰذَا يُظْهِرُ بِوُضُوحٍ أَنَّ لَقَبَ «الْيَمَانِيّ» كَانَ قَدِ ادَّعَاهُ سَلَفًا «النُّقْطَةُ الْأُولَى»، أَيْ: السَّيِّدُ الْبَابُ عَلَيْهِ نُورُ الْأَنْوَارِ، فِي أَوَّلِ سَنَةٍ مِنْ سِنِي ظُهُورِهِ، سَنَةَ ١٢٦٠هـ (١٨٤٤م)، طَوَالَ أَمَدٍ طَوِيلٍ قَبْلَ أَنْ يَكُونَ أَحْمَدُ الْحَسَنِ خَاطِرًا فِي عَيْنِ أَحَدٍ مِنْ أَسْلَافِهِ.

وَفِي «**قَيُّومِ الْأَسْمَاءِ**»، كَمَا ذَكَرْنَا، قَدْ صَرَّحَتِ النُّقْطَةُ الْأُولَى، بِعِبَارَةٍ مُوَارِبَةٍ، أَنَّهُ هُوَ «الْبَابُ» وَ«السَّفِيرُ» لِلْإِمَامِ الثَّانِيَ عَشَرَ الْغَائِبِ، وَإِنَّمَا كَانَ قَصْدُهُ بِـ

اِسْتَيْقِظْ!

عَدَدِ التِّسْعَةَ عَشَرَ (١٩) لِـ«الوَاحِدِ الأَوَّلِ»، وَهُوَ النِّظَامُ الَّذِي يَتَجَلَّىٰ فِي تِسْعَةَ عَشَرَ حَرْفًا فِي كَلِمَةِ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾.

فَإِنْ كَانَ هٰؤُلَاءِ الْجُهَّالُ الْمُتَنَطِّعُونَ قَدْ رَفَضُوا السُّفَرَاءَ الأَرْبَعَةَ، فَقَدْ نَقَضُوا مِنْ أَصْلِهِ أُسُسَ النِّظَامِ الَّذِي يَحْتَجُّونَ بِهِ لِإِثْبَاتِ أَنَّ أَحْمَدَ الْحَسَنِ هُوَ الْيَمَانِي. فَإِنَّ كَثِيرًا مِنَ الطَّبَقَةِ الْأُولَىٰ مِنَ الرُّوَاةِ الْمُعْتَبَرِينَ فِي سِلْسِلَةِ الْحَدِيثِ الِاثْنَا عَشَرِيَّةِ كَانَ لَهُمْ صِلَةٌ، بِشَكْلٍ أَوْ بِآخَرَ، بِأَحَدِ هَؤُلَاءِ السُّفَرَاءِ الْأَرْبَعَةِ، أَوْ بِجَمِيعِهِمْ، فَإِذَا سُقِطَ هَؤُلَاءِ، فَسَقْطُ نَقَلَتِهِمْ وَرُوَاتِهِمْ أَوْلَىٰ وَأَحَقُّ، وَهٰذَا مَا يَصْنَعُهُ النُّصَيْرِيُّونَ أَنْفُسُهُمْ عَلَىٰ قَدْرٍ مِنَ الِاتِّسَاقِ الْعَقْلِيِّ. وَإِذَنْ، فَكُلُّ تِلْكَ الأَحَادِيثِ الَّتِي يَسْتَشْهِدُ بِهَا أَهْلُ هٰذِهِ الْفِرْقَةِ مِنَ الْمَجَامِيعِ الْحَدِيثِيَّةِ الِاثْنَا عَشَرِيَّةِ لِتَصْدِيقِ دَعْوَاهُمْ، يَجِبُ أَنْ تُرْفَضَ مَعَهَا، وَتُسْقَطَ كَمَا أَسْقَطُوا غَيْرَهَا. فَقَدْ ثَبَتَ الْمُدَّعَى.

وَلٰكِنْ، وَمِنْ سُوءِ مَنْقَلَبِهِمْ، فَإِنَّ هٰؤُلَاءِ الْمُنْتَسِبِينَ إِلَى فِرْقَةِ أَحْمَدِ الْيَمَانِي لَا يَنْظُرُونَ فِي الْأُمُورِ بِهٰذِهِ الْوُجُوهِ الْمُنْسَجِمَةِ، إِنْ كَانُوا قَدْ تَفَكَّرُوا فِيهَا أَصْلًا عَلَىٰ نَحْوٍ نَقْدِيٍّ صَرِيحٍ وَبَسِيطٍ.

اِسْتَيْقِظْ!

بِدَعْوَىٰ مِنْ نَفْسِهِ. وَبِمَا أَنَّهُ لَا يَنْزِلُ النَّهْرُ مَرَّتَيْنِ عَلَىٰ الشَّاكِلَةِ نَفْسِهَا، وَإِذْ ﴿**كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ**، الرَّحْمٰن: ٢٩﴾، فَإِنَّ هٰذِهِ النَّمَاذِجَ الْحَدَثِيَّةَ الْمُعَيَّنَةَ لَا تَتَكَرَّرُ أَبَدًا.

وَبِعِبَارَةٍ أُخْرَىٰ، فَفِيمَا يَخُصُّ الْبَيَانَ، فَإِنَّ ظُهُورَ **السُّفْيَانِيِّ وَالْيَمَانِيِّ وَالْخُرَاسَانِيِّ** قَدْ حَصَلَ فِي بَدَايَةِ ظُهُورِ الْبَيَانِ، وَذٰلِكَ خَاصَّةً فِي سَنَةِ ١٢٦٤هـ (١٨٤٨م)، فَقَدْ قُضِيَ الْأَمْرُ وَانْتَهَىٰ، وَطُوِيَتِ الصَّفْحَةُ، وَأُحْكِمَ الْخَتْمُ. فَلَا التَّقْلِيدُ الْأَعْمَىٰ، وَلَا التَّبَعِيَّةُ الْمُجَرَّدَةُ الْمُقَلِّدَةُ، تُنْشِئُ تَحْقِيقًا لِأَيِّ نُبُوءَةٍ أُخْرَوِيَّةٍ.

وَهٰذَا فِي نَفْسِهِ دَلِيلٌ عَلَىٰ أَنَّ أَحْمَدَ الْحَسَنِ مُقَلِّدٌ رَدِيءٌ لِنَمَاذِجِ أَحْدَاثٍ قَدْ وَقَعَتْ وَانْقَضَتْ، فَهُوَ، بِصَرِيحِ اللُّزُومِ، دَجَّالٌ مُفْتَرٍ. وَفَوْقَ ذٰلِكَ، فَإِنَّ نَفْسَ نِظَامِ الْيَمَانِي لَا يَصْلُحُ أَصْلًا لِفِرْقَةِ الأَحْمَدِيِّينَ-الْيَمَانِيِّينَ عَلَىٰ وَجْهِ الْعُمُومِ، إِذْ إِنَّهُ نِظَامٌ إِمَامِيٌّ اثْنَا عَشَرِيٌّ صِرْف، ظَاهِرٌ فِي مُتُونِ أَحَادِيثِهِمْ وَرِوَايَاتِهِمْ الْمُعْتَمَدَةِ.

وَلٰكِنَّ هٰؤُلَاءِ، كَمَا صَنَعَ الْبَهَائِيُّونَ وَالنُّصَيْرِيُّونَ، قَدْ أَنْكَرُوا صِحَّةَ نِظَامِ الْأَبْوَابِ الْأَرْبَعَةِ (السُّفَرَاءِ) إِلَى الْإِمَامِ الْغَائِبِ عَلَيْهِ السَّلَامُ، وَالَّذِي يَعْتَرِفُ بِهِ الْبَيَانُ، كَمَا تَعْتَرِفُ بِهِ سَائِرُ الْفِرَقِ الْإِمَامِيَّةِ الِاثْنَا عَشَرِيَّةِ، حَيْثُ يُشَكِّلُ هَؤُلَاءِ الْأَرْبَعَةُ، مَعَ الأَرْبَعَةَ عَشَرَ مَعْصُومًا عَلَيْهِمُ السَّلَامُ، وَاللَّهُ تَعَالَىٰ، كُلًّا يُسَمَّىٰ «مَلَأَ النُّورِ» فِي تَكْوِينِ

اِسْتَيْقِظْ!

ارْتَكَبَتْهَا قُوَّاتُ السُّلْطَةِ الْمُحَاصِرَةِ، بَعْدَ أَنْ أَعْطَوْهُمُ الْأَمَانَ وَقَسَمُوا عَلَىٰ ذٰلِكَ بِالْقُرْآنِ كَذِبًا وَغِشًّا بَعْدَ تَوَقُّفِ الْقِتَالِ، ثُمَّ قَامُوا بَعْدَ ذٰلِكَ بِمَجْزَرَةٍ شَامِلَةٍ فِي حَقِّ مَنْ تَبَقَّىٰ مِنْهُم بَعْدَ خُرُوجِهِمْ مِنَ الْحِصْنِ، وَبِذٰلِكَ تَحَقَّقَتْ آخِرُ عَلَامَةٍ مِنْ عَلَامَاتِ النُّبُوءَةِ.

وَبِالنَّظَرِ إِلَى تَارِيخِهِمُ الْمُعْلَنِ، وَحَتَّى مَعَ أَقْصَى مَا يُمْكِنُ أَنْ يَبْلُغُوهُ مِنْ تَأْوِيلٍ مَجَازِيٍّ مُتَكَلَّفٍ، فَإِنَّهُ لَمْ يَقَعْ قَطُّ أَيُّ شَيْءٍ يُشْبِهُ ذٰلِكَ لِفِرْقَةِ الْأَحْمَدِيِّينَ-الْيَمَانِيِّينَ فِي أَيِّ زَمَانٍ. وَعَلَيْهِ، فَإِنَّهُمْ لَا يَسْتَطِيعُونَ أَنْ يَتَخَيَّرُوا وَيَنْتَقُوا وَيَسْتَبْطِنُوا مِنَ الْأَحَادِيثِ مَا يَرْغَبُونَ فِي تَفْسِيرِهِ تَفْسِيرًا حَرْفِيًّا لِدَعَاوَاهُمْ، وَيُؤَوِّلُوا مَا خَالَفَ ذٰلِكَ تَأْوِيلًا رَمْزِيًّا أَوْ مَجَازِيًّا، إِذَا لَمْ يُطَابِقِ اللَّفْظُ نَصًّا مَا يَدَّعُونَهُ. وَلٰكِنَّ إِصْرَارَهُمْ عَلَىٰ أَخْذِ الْحَدِيثِ الْمَشْبُوهِ عَنِ الْمَهْدِيِّينَ الِاثْنَيْ عَشَرَ (١٢) عَلَىٰ ظَاهِرِهِ، قَدْ أَغْلَقَ بِأَيْدِيهِمْ أَنْفُسِهِمْ كُلَّ سَبِيلٍ لِتَأْوِيلٍ مَجَازِيٍّ لِهٰذَا الْحَدِيثِ نَفْسِهِ الْوَارِدِ فِي شَأْنِ الْيَمَانِيِّ. فَثَبَتَ الْمُدَّعَى.

وَإِنَّمَا نَذْكُرُ هٰذَا لِنُبَيِّنَ أَنَّهُ، عَلَىٰ مُسْتَوَىٰ النَّمُوذَجِ الْأَرْكِيتَايِيِّ لِجَوَانِيَّاتِ الْوَاقِعِ (أَيْ: الْبَاطِنِ)، فَقَدْ وَقَعَتْ هٰذِهِ النَّمَاذِجُ الْحَدَثِيَّةُ سَلَفًا، وَتَحَقَّقَتْ فِي أُفُقِ التَّجَلِّي الزَّمَكَنِيِّ الْأَرْضِيِّ، طَوَالَ أَمَدٍ بَعِيدٍ قَبْلَ أَنْ يَخْطُرَ فِي ذِهْنِ أَحْمَدِ الْحَسَنِ أَنْ يَتَقَدَّمَ

اِسْتَيْقِظْ!

خُرَاسَانَ - حَيْثُ طُرِدُوا لِأَجْلِ نَشَاطَاتِهِمْ - إِلَى مَازَنْدَرَان، حَيْثُ لَقِيَهُمْ فِي الطَّرِيقِ الْقُدُّوسُ وَأَنْصَارُهُ، فَسَارُوا جَمِيعًا إِلَى حِصْنِ قُبَّةِ الشَّيْخِ الطَّبَرْسِيِّ فِي مَدِينَةِ قَائِمْشَهْرِ الْحَدِيثَةِ فِي إِيرَان.

وَطَوَالَ مُعْظَمِ تِلْكَ الْمُدَّةِ، وَحَتَّى اشْتِعَالِ الْمُوَاجَهَاتِ الرَّسْمِيَّةِ بَيْنَ الْبَابِيِّينَ وَقُوَّاتِ حُكُومَةِ الْقَاجَارِ، تُوجِدُ شَوَاهِدُ عَلَىٰ أَنَّ "النُّقْطَةَ الْأُولَىٰ"، أَيْ الْيَمَانِيَّ، كَانَ فِي تَوَاصُلٍ مُسْتَمِرٍّ، عَبْرَ رُسُلٍ بَابِيِّينَ، مِنْ سِجْنِهِ فِي شِهْرِيقْ مِنْ نَاحِيَةِ أَذَرْبَايْجَان، مَعَ أَكْبَرِ تِلْمِيذَيْنِ لَهُ فِي خُرَاسَانَ وَمَازَنْدَرَان: مُلَّا حُسَيْن **الْخُرَاسَانِيّ**، وَالْقُدُّوسِ **الْحُسَيْنِيّ**.

وَإِنْ أَرَدْنَا أَنْ نُعَيِّنَ يَوْمًا وَاحِدًا بِعَيْنِهِ، فَيُمْكِنُ أَنْ نُشِيرَ إِلَىٰ الْعَاشِرِ مِنْ أُكْتُوبَر سَنَةَ ١٨٤٨م (الثَّانِيَ عَشَرَ مِنْ ذِي الْقَعْدَةِ سَنَةَ ١٢٦٤هـ)، وَهُوَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ الْبَابِيُّونَ حِصْنَ الْمَقَامِ فِي شَيْخِ طَبَرْسِي، وَكَانُوا عِدَّةً مُحَدَّدَةً: ثَلَاثَ مِائَةٍ وَأَرْبَعَةَ عَشَرَ (٣١٤) نَفْسًا، أَيْ: الْإِمَامُ الثَّانِيَ عَشَرُ، وَهُوَ الْقُدُّوسُ، وَثَلَاثَ مِائَةٍ وَثَلَاثَةَ عَشَرَ (٣١٣) أَنْصَارُهُ.

وَأَمَّا الْمَشَاقُّ الَّتِي وَاجَهَهَا الْبَابِيُّونَ فِي حِصْنِ قُبَّةِ الشَّيْخِ طَبَرْسِي فَهِيَ مَعْرُوفَةٌ وَمَذْكُورَةٌ فِي مَصَادِرَ كَثِيرَةٍ، وَقَدْ بَلَغَتْ ذُرْوَتَهَا فِي الْخِتَامِ بِالْخِيَانَةِ الْكُبْرَى الَّتِي

اِسْتَيْقِظْ!

وَأَمَّا الْحَدِيثُ الْمَشْهُورُ عَنِ الْيَمَانِيِّ، الْمَنْسُوبُ إِلَىٰ مُحَمَّدِ البَاقِرِ عَلَيْهِ السَّلَامُ، فَإِنَّهُ نَفْسُهُ يَقُولُ:

> ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: خُرُوجُ **السُّفْيَانِيِّ وَالْيَمَانِيِّ وَالْخُرَاسَانِيِّ** فِي سَنَةٍ وَاحِدَةٍ وَفِي شَهْرٍ وَاحِدٍ فِي يَوْمٍ وَاحِدٍ، وَنِظَامُ الْخَرَزِ يَتْبَعُ بَعْضُهُ بَعْضًا، فَيَكُونُ الْبَأْسُ مِنْ كُلِّ وَجْهٍ، وَيْلٌ لِمَنْ نَاوَاهُمْ.[1]

فَإِنْ كَانَ ظُهُورُ السُّفْيَانِيِّ وَالْيَمَانِيِّ وَالْخُرَاسَانِيِّ قَدْ قُدِّرَ أَنْ يَكُونَ فِي سَنَةٍ وَاحِدَةٍ، وَفِي شَهْرٍ وَاحِدٍ، وَفِي يَوْمٍ وَاحِدٍ، فَتِلْكَ السَّنَةُ هِيَ سَنَةُ ١٢٦٤هـ (١٨٤٨م)، حِينَ صَعِدَ نَاصِرُ الدِّينِ شَاهْ الْقَاجَارِيُّ (تُوُفِّيَ سَنَةَ ١٣١٣هـ / ١٨٩٦م) إِلَى عَرْشِ الطَّاوُوْسِ فِي إِيرَان، وَذٰلِكَ بَعْدَ وَفَاةِ وَالِدِهِ مُحَمَّدِ شَاهْ الْقَاجَارِيِّ فِي أَوَائِلِ شَهْرِ أَيْلُول (سِبْتَمْبَر) مِنْ تِلْكَ السَّنَةِ.

وَفْقًا لِبَعْضِ الرِّوَايَاتِ، فَقَدِ اسْتَغْرَقَ السَّفَرُ مِنْ تَبْرِيزَ إِلَى طَهْرَانَ قُرَابَةَ شَهْرٍ كَامِلٍ. وَفِي أَثْنَاءِ ذٰلِكَ الشَّهْرِ بِعَيْنِهِ، قَاتَلَ الْبَابِيُّونَ تَحْتَ قِيَادَةِ مُلَّا حُسَيْنِ الْبُشْرُوئِيِّ (تُوُفِّيَ سَنَةَ ١٢٦٥هـ / ١٨٤٩م)، وَهُوَ أَوَّلُ "حَرْفٍ حَيٍّ" لِلْبَابِ، فِي طَرِيقِهِمْ مِنْ مَشْهَدٍ فِي

[1] بحار الأنوار، ج ٥٢، ح ٩٦ (طبعة بيروت: ١٩٨٣م / ١٤٠٣هـ): ص ٢٥٢.

اِسْتَيْقِظْ!

سَنُبَاشِرُ أَوَّلًا هٰذِهِ النُّقْطَةَ التَّالِيَةَ مِنْ وِجْهَتِنَا الْبَيَانِيَّةِ الْكُبْرَىٰ، قَبْلَ أَنْ نُفَكِّكَهَا تَفْكِيكًا تَامًّا عَلَىٰ الْمُسْتَوَى التَّارِيخِيِّ. فَلْنَبْدَأْ إِذًا هٰذَا الْقِسْمَ بِذِكْرِ نُقْطَةٍ مُهِمَّةٍ وَمُنَاسِبَةٍ مِنْ أَقْدَمِ مَصَادِرِ تَارِيخِ الْبَابِيَّةِ، أَعْنِي بِذٰلِكَ كِتَابَ نُقْطَةِ الْكَافِ لِحَاجّ مِيرْزَا جَانِي الْكَاشَانِيِّ (تُوُفِّيَ سَنَةَ ١٢٦٨ هـ). فَقَدْ قَالَ فِيهِ:

...أَمَا رَايَةُ الْيَمَانِيِّ فَالْمُرَادُ بِهَا جَنَابُ ذِكْرٍ. وَأَمَّا رَايَةُ الْحُسَيْنِيِّ، فَهِيَ أَوْضَحُهُنَّ، وَالْمُرَادُ بِهَا رَايَةُ مُحَمَّدِ بْنِ الْحَسَنِ عَلَيْهِ السَّلَامُ، وَهِيَ رَايَةُ حَضْرَةِ الْقُدُّوسِ. وَأَمَّا رَايَةُ الْخُرَاسَانِيِّ، فَالْمُرَادُ بِهَا رَايَةُ جَنَابِ سَيِّدِ الشُّهَدَاءِ عَلَيْهِ السَّلَامُ، الَّذِي خَرَجَ مِنْ خُرَاسَانَ، وَكَانَ هُوَ الْبَابَ لِجَنَابِ الذِّكْرِ. وَأَمَّا رَايَةُ الطَّالِقَانِيِّ، الَّتِي يُقَالُ فِيهَا إِنَّهَا تَظْهَرُ مِنْ بَطْنِ طَالِقَانَ، فَالْمُرَادُ بِهَا جَنَابُ طَاهِرَةَ، إِذْ إِنَّ وَالِدَهَا كَانَ مِنْ أَهْلِ طَالِقَانَ. وَأَمَّا رَايَةُ السُّفْيَانِيِّ، فَالْمُرَادُ بِهَا نَاصِرُ الدِّينِ شَاه...[١٠]

[١٠] **كتاب نقطة الكاف**، تحقيق: إدوارد براون، (ليدن: إي. ج. برل، ١٩١٠م)، ص ١٥٢-١٥٣.

اِسْتَيْقِظْ!

لِذٰلِكَ اللَّوْنِ مِنَ اللِّبَاسِ الَّذِي خُصَّ بِهِ أَهْلُ النَّارِ وَتَمَاثُلُكَ بِهِ! نَعَمْ، الرَّايَاتُ السُّودُ، لَوْنُ رَايَةِ أَهْلِ السَّعِيرِ!

قَصِيدَةُ النُّورِ عَلَى الزَّيْفِ وَالتَّلْبِيسَا

دَعِ النُّبُوءَةَ لِلرُّوحِ الْعَلِيِّ ❊ فَمَا لِمُدَّعٍ يَفْتَرِي كَيْسَا؟

وَآيَاتُهُ لَيْسَتْ نَصًّا حُرُوفًا ❊ وَلَا ظَاهِرًا يَسْتَحِقُّ التَّمْسِيسَا

فَإِنَّ الْوُجُودَ نَفِيٌّ وَفَانٍ ❊ وَمَا النُّورُ إِلَّا الَّذِي أَنْتَ سَاسَا

وَكُلُّ الْكُتُبِ الَّتِي قَدْ سَبَقْنَا ❊ فَهِيَ الْمَرْفُوعَةُ فِي التَّنَاسِيسَا

وَمَا كُلُّ مَنْ لَبِسَ السَّوَادَ نَبِيٌّ ❊ بَلْ هُوَ الْقِبْطِيُّ فِي التَّلْبِيسَا

وَلَا كُلُّ مَنْ قَالَ: أَنَا هُوَ، كَانَ ❊ بَلْ ذَاكَ فِي جَهْلِهِ يَتَمَاسَا

أَمَا قُلْتُ: إِنِّي أَنَا الْبَيَانُ؟ ❊ وَإِنِّي أَنَا مَنْ عَلَى الْمُلْكِ جَاسَا؟

فَهٰذَا هُوَ الْفَرْقُ بَيْنَ مَنِ افْتَرَى ❊ وَمَنْ كَانَ فِي النُّورِ أَوْفَى نِسَاسَا

٤ :فِي لَقَبِ «الْيَمَانِيِّ» فِي عِلْمِ الْآخِرَةِ الْإِمَامِيِّ وَتَحَقُّقِهِ فِي ظُهُورِ الْبَيَانِ

اِسْتَيْقِظْ!

٢ أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عَلَيْهِ السَّلَامُ بِالْحِيرَةِ، فَأَتَاهُ رَسُولُ أَبِي جَعْفَرٍ الْخَلِيفَةِ يَدْعُوهُ، فَدَعَا بِمِمْطَرٍ أَحَدُ وَجْهَيْهِ أَسْوَدُ وَالْآخَرُ أَبْيَضُ، فَلَبِسَهُ، ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عَلَيْهِ السَّلَامُ : أَمَا إِنِّي أَلْبَسُهُ وَأَنَا أَعْلَمُ أَنَّهُ **لِبَاسُ أَهْلِ النَّارِ**.[٩]

فِي دَعْوَاكَ الْمَزْعُومَةِ بِإِعَادَةِ تَأْسِيسِ التَّشَيُّعِ النَّقِيِّ، يَبْدُو أَنَّكَ لَمْ تَتَلَقَّى الرِّسَالَةَ، يَا أَبَا الْكَاذِبِ!

فَفِي هٰذَا الْخُصُوصِ بِعَيْنِهِ، وَخِلَافًا صَرِيحًا لِمَا قَامَ بِهِ الْبَيَانُ جَهَارًا، قَدِ اخْتَرْتَ أَنْ تَسْلُكَ مَسْلَكَ الْكَرِيكَاتِيرِ وَالْمَهْزَلَةِ نَفْسِهِ الَّذِي سَلَكَهُ مُلَّاوَاتُ الْحَوْزَةِ. وَلَعَلَّ سَبَبَ ذٰلِكَ أَنَّكَ، فِي الْغَايَةِ، مَنْسُوجٌ مِنْ نَفْسِ الثَّوْبِ الْخَبِيثِ الَّذِي نُسِجُوا مِنْهُ.

وَيَبْدُو أَنَّ اسْتِبْدَادَكَ السُّلْطَوِيَّ الْمُعَادِيَ لِلدِّيمُقْرَاطِيَّةِ يُثْبِتُ ذٰلِكَ، وَمِنْ ثَمَّ حُبُّكَ

[٩] الكافي، ج ٦، **بَابُ لُبْسِ السَّوَادِ**، الصفحة ٤٤٩.

اِسْتَيْقِظْ!

وَإِنَّ كُلَّ شَيْءٍ فِيكَ، حَقًّا وَبِلَا اسْتِثْنَاءٍ، يَفْضَحُكَ كَمُحْتَالٍ نَذْلٍ سَاقِطٍ، فَإِلٰهُكَ إِلٰهٌ مَخْلُوقٌ فِي عُقِيدَتِكَ الْمُنْحَرِفَةِ، وَهُوَ وَهْمٌ نَاشِئٌ عَنْ خَيَالِكَ الْمُضَلَّلِ الْمَسْخُوطِ، لَا الإِلٰهُ الْحَيُّ الْحَقُّ! أَلَا تَسْتَحِي، أَيُّهَا الْمُخَبَّلُ الْمَغْرُورُ؟

وَزِيَادَةً عَلَى ذٰلِكَ، فَمَا شَأْنُكَ أَنْتَ وَفِرْقَتُكَ فِي ٱلِٱرْتِدَاءِ بِٱلسَّوَادِ وَٱتِّخَاذِهِ لِبَاسًا لِهُوِيَّتِكُمُ ٱلْجَمَاعِيَّةِ؟ فَعَلَى ٱلرَّغْمِ مِمَّا تَفْعَلُهُ عَمَائِمُ ٱلْحَوْزَةِ ٱللَّعِينَةِ وَأَتْبَاعُهَا ٱلْعُمْيَانُ - وَمَا فَعَلُوهُ طَوَالَ قُرُونٍ - فَإِنَّ هُنَاكَ أَحَادِيثَ صَرِيحَةً وَقَاطِعَةً عَنْ ٱلْمَعْصُومِينَ عَلَيْهِمُ ٱلسَّلَامُ تُصَرِّحُ بِكَرَاهَتِهِمْ لِذٰلِكَ ٱللَّوْنِ، وَلِٱلِٱرْتِدَاءِ بِهِ كَلِبَاسٍ. وَإِلَيْكَ ٱلدَّلِيلَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: فِيمَا عَلَّمَ أَصْحَابَهُ: لَا تَلْبَسُوا السَّوَادَ، فَإِنَّهُ لِبَاسُ فِرْعَوْنَ.[٨]

١ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللّٰهِ، عَنْ بَعْضِ أَصْحَابِهِ، رَفَعَهُ، قَالَ: كَانَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَكْرَهُ السَّوَادَ إِلَّا فِي ثَلَاثٍ: الْخُفِّ، وَالْعِمَامَةِ، وَالْكِسَاءِ.

[٨] مَن لَا يَحْضُرُهُ ٱلْفَقِيه، ج ١، ص ٢٥١، ٱلْحَدِيثُ ٧٦٧.

اِسْتَيْقِظْ!

وَلَعَلَّهُ – وَإِنْ كَانَ سَيِّئًا – فَـ«أُوشُو» كَانَ أَعْمَقَ مِنْكَ، وَأَبْدَعَ، وَأَصْدَقَ فِي ٱلْمَشْرُوعِ ٱلْمَعْنَوِيِّ، وَذٰلِكَ – فِي ٱلنِّهَايَةِ – هُوَ مَا تُرِيدُ أَنْ تُقَدِّمَ نَفْسَكَ عَلَى صُورَتِهِ: «أُوشُو» إِسْلَامِيٌّ شِيعِيٌّ! أَنْتَ بَائِسٌ حَقًّا - بَلْ لَعَلَّكَ أَنْتَ نَفْسُكَ ضَحِيَّةٌ لِمَشْرُوعِ م.ك. **أَلْتْرَا** (MKULTRA) فَصَوْتُكَ الرُّوتِينِيُّ الرَّتِيبُ، الآلِيُّ المُزْعِجُ، يُوحِي بِذٰلِكَ!

وَأَمَّا تِلْكَ الْكِبْرِيَاءُ الْحَامِضَةُ الَّتِي لَا تُفَارِقُ وَجْهَكَ فِي كُلِّ صُورَةٍ وَظُهُورٍ عَلَنِيٍّ، فَإِنَّهَا لَا تُحَبِّبُكَ إِلَى أَحَدٍ، بَلْ عَلَى ٱلْعَكْسِ، تُثْبِتُ أَنَّهُ لَيْسَ عَلَيْكَ أَثَرٌ مِنْ قُدْسٍ، بَلْ تُظْهِرُ مَا فِيكَ مِنْ نِفَاقٍ، وَتَكَبُّرٍ، وَٱغْتِرَارٍ، وَجِرْمٍ مُسْتَكِينٍ!

وَإِحْدَى عَيْنَيْكَ دَوْمًا تَبْدُو أَكْبَرَ مِنَ الأُخْرَى، فَتُظْهِرُكَ كَأَنَّكَ شِرِّيرٌ وَفَاتِكٌ. قَالَ لَنَا أَحَدٌ مُنْذُ قَرِيبٍ إِنَّ هَيْئَتَكَ وَمَلَامِحَ سُلُوكِكَ تُذَكِّرُهُ بِمُتَشَرِّدٍ كَانَ يَبِيعُ ٱلْحَشِيشَ مِنْ خَلْفِ شَاحِنَةٍ قَدِيمَةٍ فِي زَاوِيَةٍ مِنْ زَوَايَا حَيِّهِ!

إِنَّ مَظْهَرَكَ لَيُشْبِهُ سِيمَا ٱلأَشْرَارِ، لِأَنَّكَ مِنْهُمْ، بَلْ أَنْتَ سَفَّاحٌ وَزَعِيمُ عِصَابَةٍ عَلَى نَحْوِ مَا كَانَ عَلَيْهِ هَبَاءُ؛ فَدَعْ عَنْكَ ٱلتَّظَاهُرَ، فَإِنَّكَ تُعِيدُ - وَلَعَلَّكَ لَا تَشْعُرُ - مَا فَعَلَهُ هُوَ نَفْسُهُ بِعَيْنِهِ!

وَقَدْ قَامَ مُنَافِسُوكَ مِنْ "أَصْحَابِ ٱلرَّايَاتِ ٱلْبِيضِ" يَشْهَدُونَ عَلَيْكَ، وَيَشْكُونَ مِنْ خِيَانَتِكَ لِأَحْمَدَ ٱلْحَسَنِ وَحَرَكَتِهِ ٱلْأَصْلِيَّةِ، عَلَى الرَّغْمِ مِنْ أَنَّكَ تَدَّعِي أَنَّهُ سَلَفُكَ!

اِسْتَيْقِظْ!

إِنَّ ٱلظُّهُورَ ٱلْعَلَنِيَّ لِلنُّقْطَةِ ٱلْأُولَى كَانَ تَفْسِيرَهُ لِسُورَةِ يُوسُفَ، «قَيُّومُ ٱلْأَسْمَاءِ»، وَهُوَ قُرْآنٌ جَدِيدٌ حَقًّا أَذْهَلَ ٱلْعَالَمَ، وَأَرْعَدَ فَوَادِجَ كِيَانِ ٱلْمَجْمُوعِ ٱلْكَهَنُوتِيِّ ٱلسُّنِّيِّ وَٱلشِّيعِيِّ فِي ٱتِّحَادِهِمْ ضِدَّهُ، فَأَصْدَرُوا فِيهِ فَتْوَى مُشْتَرَكَةً، وَيَالَهَا مِنْ سَابِقَةٍ!

يَا أَبَا ٱلْكَاذِبِ، وَكَمَا قُلْنَا سَابِقًا: إِنَّ كَافَّةَ كَتَابَاتِكَ ٱلْمُفْلِسَةِ وَتَصْرِيحَاتِكَ ٱلْعَلَنِيَّةِ – نَاهِيكَ عَنْ أُسْتَاذِكَ ٱلْمَفْقُودِ – لَا تُعَادِلُ فِي ٱلْقِيمَةِ وَلَا فِي ٱلْعُمْقِ وَلَا فِي ٱلْمَضْمُونِ حَرْفًا وَاحِدًا مِنْ «قَيُّومِ ٱلْأَسْمَاءِ»!

فَإِنْ كُنْتَ تَزْعُمُ غَيْرَ ذٰلِكَ، فَإِنَّنَا نُوَجِّهُ إِلَيْكَ وَإِلَى أُسْتَاذِكَ ٱلْمَغِيبِ نَفْسَ ٱلتَّحَدِّي ٱلَّذِي وَجَّهَهُ ٱلْقُرْآنُ إِلَى مُعَانِدِيهِ: ﴿**فَأْتُوا بِآيَةٍ مِثْلِهِ إِن كُنتُمْ صَادِقِينَ**، يونس: ٣٨﴾!

لِأَنَّ مَا تُسَمِّيهِ «مَعْنَوِيَّةً» وَرِسَالَتَكَ ٱلْعَامَّةَ، كَمَا هِيَ عَلَيْهِ، سَطْحِيَّةٌ جِدًّا وَمُنْحَطَّةٌ إِلَى أَدْنَى دَرَجَاتِ ٱلرُّدَاءَةِ؛ وَكُلُّ مَا فَعَلْتَهُ هُوَ أَنْ قُمْتَ بِٱسْتِخْلَاصِ عَنَاصِرَ مِنَ ٱلْغُنُوصِيَّةِ وَغَسَلْتَهَا «تَبْيِيضًا»، ثُمَّ رَكَّبْتَهَا عَلَى قَالَبِ نِيُو-أَيْجِيٍّ مُتَوَقَّعٍ وَمُتَهَاوِنٍ فِي ٱلْمُؤَامَرَاتِ، وَٱسْتَعَرْتَ جَوَانِبَ مِنَ ٱلنُّصَيْرِيَّةِ وَقَدْ شَوَّهْتَهَا تَشْوِيهًا وَبَسَّطْتَهَا تَفْسِيدًا، فَضْلًا عَنْ أَفْكَارٍ سَرَقْتَهَا حَرْفِيًّا مِنِّي، ثُمَّ أَسْقَطْتَ كُلَّ ذٰلِكَ عَلَى سَرْدِيَّةٍ ٱثْنَيْ عَشَرِيَّةٍ إِمَامِيَّةٍ سَطْحِيَّةٍ جِدًّا، وَكَثِيرٌ مِمَّا فِيهَا لَا يَسْتَقِيمُ لَا عَقْلًا وَلَا نَقْلًا!

اِسْتَيْقِظْ!

إِنَّ ٱلِٱقْتِصَارَ عَلَى ٱلدَّعْوَى - وَإِنْ تَظَاهَرَ عَلَيْهَا نَفَرٌ يَسِيرٌ - مَعَ ٱلِٱسْتِنَادِ إِلَى أَسْفَلِ مَرَاتِبِ ٱلتَّفْكِيرِ، وَأَبْيَنِ ٱلْمَعَانِي ٱلظَّاهِرِيَّةِ ٱلْحَرْفِيَّةِ، وَأَدْنَى ٱلْقَوَاسِمِ ٱلْمُشْتَرَكَةِ، وَذٰلِكَ كُلُّهُ فِي إِطَارِ خَلِيطٍ مُشَوَّشٍ نِيُو-غْنُوسْطِيٍّ «نِيُو أَيْجِيٍّ» ضَالٍّ، لَا يَصْنَعُ «مَهْدِيًّا» وَلَا «إِمَامًا» وَلَا نَبِيًّا وَلَا وَلِيًّا وَلَا مَسِيحًا.

فَإِنَّ تَفَاهَاتِ أَهْلِ ٱلْحَدِيثِ ٱلظَّاهِرِيِّينَ ٱلْحَرْفِيِّينَ لَيْسَتْ بَدِيلًا عَنْ عَقِيدَةٍ كَلَامِيَّةٍ رَصِينَةٍ، أَوْ مِيتَافِيزِيقَا مُتَمَاسِكَةٍ، أَوْ بَاطِنِيَّةٍ نَشِيطَةٍ، فَضْلًا عَنْ أَنْ تَكُونَ تَأْوِيلًا جَدِيرًا بِٱسْمِ «ٱلْهَرْمِنُوطِيقَا».

بَلْ هِيَ لَا تَكْشِفُ إِلَّا عَنْ كَوْنِكَ لَاعِبًا مُبْتَدِئًا فِي لُعْبَةِ ٱللُّغَةِ ٱلْوِيتْغِنْشْتَايْنِيَّةِ ٱلشَّفَّافَةِ، وَعَابِدًا لِعِجْلِكَ ٱلذَّهَبِيِّ، أَيْ: نَفْسِكَ ٱلْأَسْفَلِ، تُوَحِّدُ عَدَمِيَّتَكَ ٱلضَّائِعَةَ ٱلْمُتَوَهِّمَةَ، يَا أَبَا ٱلْكَاذِبِ!

ٱكْشِفْ لَنَا أَعْمَاقَ ٱلْأَسْرَارِ كَمَا لَمْ نَرَ قَطُّ وَلَمْ نَسْمَعْ قَطُّ مِنْ قَبْلُ! وَحَدِّثْنَا عَنْ حَقِيقَةِ ٱللَّهِ وَعَنْ أَسْرَارِ ٱلْكَوْنِ عَلَى مُسْتَوًى مِنَ ٱلْعُمْقِ لَمْ نَعْهَدْهُ فِي سَابِقِ ٱلْعُهُودِ! وَٱرْفَعْ ٱلْحُجُبَ عَمَّا لَمْ نَكُنْ نُدْرِكُهُ، وَلَا تُعِدْ تَغْلِيفَ مَا قَدْ قَالَهُ ٱلْآخَرُونَ وَفَصَّلُوهُ خَيْرًا مِمَّا صَنَعْتَ، ثُمَّ تَتَوَقَّعُ مِنْ ذٰلِكَ أَنْ يُؤْخَذَ دَعْوَاكَ عَلَى مَحْمَلِ ٱلْجِدِّ عِنْدَ أَهْلِ ٱلْمَعْرِفَةِ ٱلْحَقَّةِ بِٱللَّهِ وَٱلسَّالِكِينَ بِٱلصِّدْقِ نَحْوَهُ، يَا أَبَا ٱلْكَاذِبِ!

اِسْتَيْقِظْ!

هَلَكَ اَلْعَامِلُونَ إِلاَّ اَلْعَابِدُونَ، وَهَلَكَ اَلْعَابِدُونَ إِلاَّ اَلْعَالِمُونَ، وَ هَلَكَ اَلْعَالِمُونَ إِلاَّ اَلصَّادِقُونَ، وَهَلَكَ اَلصَّادِقُونَ إِلاَّ اَلْمُخْلِصُونَ، وَهَلَكَ اَلْمُخْلِصُونَ إِلاَّ اَلْمُتَّقُونَ، وَهَلَكَ اَلْمُتَّقُونَ إِلاَّ اَلْمُوقِنُونَ، وَإِنَّ اَلْمُوقِنِينَ لَعَلَى خُلُقٍ عَظِيمٍ.[٧]

إِنَّ ٱلِٱنْتِحَالَ وَتَرْدِيدَهُ ٱلسَّاذَجَ ٱلْمُنْحَطَّ لَيْسَ مِنَ ٱلْخُلُقِ ٱلْقَوِيمِ. وَزِيَادَةً عَلَى ذٰلِكَ، فَإِنَّهُ لَا يُوجَدُ فِي كُلِّ مَا كَتَبَهُ أَوْ نَشَرَهُ ٱلْمُدَّعِي ٱلزَّائِفُ، وَلَا - فِي ٱلْحَقِيقَةِ - فِي كَلَامِ مَنْ يُزْعَمُ أَنَّهُ أُسْتَاذُهُ ٱلزَّائِفُ أَيْضًا، أَيُّ إِشَارَةٍ، وَلَا أَدْنَى بَرْقٍ، مِنْ هٰذِهِ ٱلْمَعَانِي ٱلَّتِي بَيَّنَّاهَا فِي ٱلْفَوْقِ، مِمَّا يُثْبِتُ لِكُلِّ مُنْصِفٍ أَنَّهُمَا مَعًا لَمْ يَمْلِكَا قَطُّ مَعْرِفَةً، وَلَا عِلْمًا حَقِيقِيًّا، بِتُرَاثِ ٱلنُّبُوءَاتِ ٱلشِّيعِيَّةِ ٱلَّذِي يَدَّعِيَانِ أَنَّهُمَا تَحْقِيقُهُ وَتَأْوِيلُهُ. فَلَا شَكَّ، إِذَنْ، أَنَّهُمَا ﴿وَٱلرَّاسِخُونَ فِي ٱلْعِلْمِ، آل عمران: ٧﴾ لَيْسَا.

فَمَا فَائِدَةُ «إِمَامٍ» أَوْ «مَهْدِيٍّ» دُونَهَا، خُصُوصًا وَأَنَّ كِلَيْهِمَا لَا يَسْتَطِيعُ أَنْ يَأْتِيَ بِآيَاتٍ مِثْلَ آيَاتِ ٱلْقُرْآنِ كَمَا فَعَلَ ٱلنُّقْطَةُ ٱلْأُولَى، وَكَمَا فَعَلَ صُبْحُ ٱلْأَزَلِ، وَكَمَا فَعَلْتُ أَنَا؟

[٧] مِصْبَاحُ الشَّرِيعَةِ، ج ١، ص ٣٧.

اِسْتَيْقِظْ!

وَٱلْقَضَاءُ، وَٱلْإِمْضَاءُ، وَٱلْأَجَلُ، وَٱلْكِتَابُ؛ أَيْ: ٱلْخِصَالُ ٱلسَّبْعَةُ، ٱلَّتِي تَقَعُ بِنَفْسِهَا فِي قُدْرَةِ ٱلْعِلْمِ ٱلْإِلٰهِيِّ، وَهِيَ، فِي ٱلْمَجْمُوعِ، تَصِفُ ٱلِٱنْبِسَاطَ ٱلْأَوَّلَ لِذَاتِ ٱلْأُلُوهَةِ ٱلْغَيْرِ ٱلْمَعْرُوفَةِ، كَنزًا مَخْفِيًّا يُرِيدُ أَنْ يُعْرَفَ.

وَهُنَا نُضِيفُ طَبَقَاتٍ أُخْرَى إِلَى ٱلْفَهْمِ ٱلصَّحِيحِ لِهٰذِهِ ٱلْمَسَائِلِ، وَنَقُولُ: إِنَّهُ لَا يُمْكِنُ أَنْ تُدْرَكَ ٱلْخِصَالُ ٱلسَّبْعَةُ عَلَى وَجْهِهَا ٱلْحَقِيقِيِّ لَدَى ٱلسَّالِكِ، إِلَّا بِٱلرُّجُوعِ إِلَى ٱلتَّتَابُعَاتِ ٱلتَّجَلِّيَّةِ ٱلظُّهُورِيَّةِ لِحَدِيثِ ٱلْحَقِيقَةِ، ٱلَّتِي تُوَضِّحُ ٱلْفَهْمَ ٱلصَّائِبَ لِٱنْبِسَاطِ مَا سَبَقَ.

وَكَذٰلِكَ، فَإِنَّ حَقَائِقَ حَدِيثِ ٱلْحَقِيقَةِ نَفْسِهِ، لَا تَتَجَلَّى لِأَحَدٍ عَلَى وَجْهِهَا، إِلَّا بِٱلرُّجُوعِ إِلَى رَمْزِ ٱلِٱسْمِ ٱلْأَعْظَمِ؛ وَإِنَّ ٱلِٱسْمَ ٱلْأَعْظَمَ لَا يُفْصِحُ عَنْ أَسْرَارِهِ إِلَّا لِمَنْ أَحَاطَ بِسِرَارِ تَسْبِيحِ ٱلْفَاطِمَةِ، مَعَ ٱلْأَسْمَاءِ ٱلسِّتَّةِ، وَمَا يَتَعَلَّقُ بِتَوْحِيدِ ٱلذَّاتِ، ثُمَّ تَوْحِيدِ ٱلْأَسْمَاءِ وَٱلصِّفَاتِ، ثُمَّ تَوْحِيدِ ٱلْأَفْعَالِ، ثُمَّ تَوْحِيدِ ٱلْعِبَادَةِ.

وَكُلُّ مَا تَقَدَّمَ، يَجْرِي فِي سِيَاقِ ٱلْجَدَلِ ٱلدَّائِمِ، ٱلْحَاصِلِ أَبَدًا، بَيْنَ شِقَّيِ ٱلنَّفْيِ وَٱلْإِثْبَاتِ؛ أَيْ: بَيْنَ ٱلْعَدَمِ وَٱلْوُجُودِ؛ أَوْ - إِنْ شِئْتَ - بَيْنَ ٱلنَّارِ وَٱلنُّورِ.

فَافْهَمْ هٰذَا، فَإِنَّهُ مَعْنًى مِمَّا يَقُولُهُ ٱلْمَعْصُومُ عَلَيْهِ ٱلسَّلَامُ حِينَ يَقُولُ، **قَوْلُهُ تَعَالَى:**

اِسْتَيْقِظْ!

وَبِعِبَارَةٍ أُخْرَى، فَإِنَّ ٱلزَّمَنِيَّةَ ٱلتَّارِيخِيَّةَ لِهٰذِهِ ٱلنُّبُوءَاتِ هِيَ مَوْجُودَةٌ فِي "ذٰلِكَ ٱلزَّمَانِ (*in illo tempore*) "وَمَوْجُودَةٌ كَذٰلِكَ "دَائِمًا-قَدِيمًا"، فَهِيَ بِحَقِيقَتِهَا **تَارِيخَانِيَّةٌ مُقَدَّسَةٌ** (هِيرُوهِيسْتُورِيَّةٌ) وَلَيْسَتْ حَرْفِيَّةً.

وَذٰلِكَ لِأَنَّ هٰذِهِ ٱلرُّمُوزَ ٱلتَّشْبِيهِيَّةَ هِيَ، بِطَبِيعَتِهَا، **بِدَايَاتِيَّةٌ** (مُبَادِرِيَّةٌ إِلَى ٱلسُّلُوكِ)، وَمَقْصُودُهَا تَوْجِيهُ ٱلْمُتَلَقِّي إِلَى حَقِيقَةٍ أَعْلَى مِنَ ٱلْفَهْمِ، فَمَنْ لَا يَمْلِكُ مَفَاتِيحَ ٱلتَّأْوِيلِ وَٱلتَّرْقِيَةِ إِلَى مَقَامَاتِهَا ٱلْحَقِيقِيَّةِ، فَلَا عِلْمَ لَهُ بِمَا تَدُلُّ عَلَيْهِ هٰذِهِ ٱلرُّمُوزُ وَمَا تَعْنِيهِ، وَإِنَّمَا هُوَ، فِي أَفْضَلِ ٱلْأَحْوَالِ، **يَخْمِنُ**، وَفِي أَسْوَئِهَا، **مُضَلَّلٌ يُضِلُّ غَيْرَهُ:**

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِي ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ، النحل: ١١٦﴾.

وَأَيْضًا - وَأَمَّا ٱلْأُصُولُ ٱلتَّالِيَةُ - فَفِي كُلِّ سِيَاقٍ عَقَائِدِيٍّ أَوْ مِيتَافِيزِيقِيٍّ شِيعِيٍّ أَصِيلٍ، سَوَاءٌ كَانَ أُرْثُوذُكْسِيًّا أَوْ هِيرِيتُوذُكْسِيًّا، فَإِنَّ عَقِيدَةَ ٱلْبَدَاءِ دَائِمًا فِي حَالِ ٱلْعَمَلِ وَٱلْفِعْلِ، بِحَيْثُ إِنَّ ٱلرُّمُوزَ ٱلتَّشْبِيهِيَّةَ لَا يُمْكِنُ ٱسْتِجْلَاؤُهَا تَمَامًا عَلَى يَدِ ٱلسَّالِكِ إِلَّا بِٱلرُّجُوعِ إِلَيْهَا، أَيْ: إِلَى ٱلْبَدَاءِ.

وَلَا يُمْكِنُ، فِي ٱلْمُقْبَلِ، ٱلِٱسْتِفَادَةُ مِنْ ٱلْبَدَاءِ نَفْسِهِ عَلَى وَجْهِهِ ٱلصَّحِيحِ، إِلَّا بِٱلرُّجُوعِ إِلَى ٱلْعِلِّيَّةِ ٱلْكَوْنِيَّةِ ٱلَّتِي تَحْتَضِنُهُ، وَهِيَ: ٱلْمَشِيئَةُ، وَٱلْإِرَادَةُ، وَٱلْقَدَرُ،

اِسْتَيْقِظْ!

وَهٰذِهِ ٱلْحَقِيقَةُ مَا لَا يَسْمَحُ بِهَا مَذْهَبُ ٱلأَحْمَدِيِّ ٱلْيَمَانِيِّ لِلْمُدَّعِي وَمُرْشِدِهِ ٱلزَّائِفَيْنِ، أَيْ: أَنْ تَكُونَ هُنَاكَ نَاطِقَةٌ، أَوْ مَظْهَرَةٌ، أَوْ إِمَامَةٌ، أَوْ مَسِيحَةٌ، أَعْنِي ٱلْإِمَامَ ٱلْفَاطِرِ **جَلَّ فَاطِمِيَّتُهَا وَعَزَّ فَاطِرِيَّتُهَا** ٱلَّتِي نَسْجُدُ لَهَا جَمِيعًا.

وَمَعَ ذٰلِكَ، فَلْنُقِرَّ أَنَّ ٱلِاعْتِمَادَ عَلَى ٱللَّفْظِ ٱلظَّاهِرِيِّ لِنُبُوءَاتِ ٱلْكُتُبِ ٱلسَّمَاوِيَّةِ هُوَ ٱلدَّاءِ ٱلْعَقْلِيُّ ٱلْمُسْتَشْرِي فِي عَقَائِدِ بَنِي إِبْرَاهِيمَ ٱلظَّاهِرِيَّةِ، كَاشِفًا عَنْ عَقْلِيَّةٍ مَخْنُوقَةٍ خَالِيَةٍ مِنْ كُلِّ مَعْرِفَةٍ حَقَّةٍ، وَهِيَ دُونَ عُقُولِ كُلِّ ذِي أَرْبَعٍ.

بَلْ لِإِثْبَاتِ ٱلْأَصْلِ ٱلثَّانِي، يَجِبُ ٱلتَّعَامُلُ مَعَ ٱلنُّبُوءَاتِ ٱلنَّصِّيَّةِ كَرُمُوزٍ تَمْثِيلِيَّةٍ (تَشْبِيهِيَّةٍ) تَقَعُ حَقَائِقُهَا ٱلْبَاطِنَةُ وَأَعْيَانُهَا ٱلتَّنْفِيسِيَّةُ فِي سَطْحٍ آخَرَ كُلِّيًّا غَيْرِ ٱلسَّطْحِ ٱلزَّمَانِيِّ ٱلْمَكَانِيِّ ٱلْمَادِّيِّ، وَذٰلِكَ هُوَ ٱلْمَجَالُ ٱلَّذِي تَتَجَسَّدُ فِيهِ ٱلْأَرْوَاحُ وَتَتَرَوْحَنُ فِيهِ ٱلْأَجْسَادُ.

فَإِنَّ هٰذِهِ ٱلنُّبُوءَاتِ فِي رَمْزِيَّتِهَا ٱلتَّشْبِيهِيَّةِ تُظْهِرُ لِلسَّالِكِ حَقَائِقَ نَفْسِهِ ٱلْعَقْلِيَّةَ، سَوَاءٌ كَانَتْ مَكَانِيَّةً أَوْ جَمَاعِيَّةً، وَنَادِرًا جِدًّا، إِنْ وُجِدَ، مَا تُطَابِقُ فِيهِ ٱلْوَاقِعَ ٱلتَّارِيخِيَّ.

اِسْتَيْقِظْ!

قَدْ نُسِخَتْ بِالْبَيَانِ، مَعَ كُلِّ مَا يَتَعَلَّقُ بِالدَّوْرِ السَّابِقِ لِأَنْبِيَاءِ الْآدَمِيِّينَ، الَّذِي كَانَ فِيهِ مُحَمَّدٌ ﷺ خَاتِمًا لِلنُّبُوَّةِ.

بِعِبَارَةٍ أُخْرَى، وَمِنْ وِجْهَةِ نَظَرِنَا، إِنَّ ٱلنُّقْطَةَ ٱلأُولَى كَانَتْ هِيَ ٱلنَّاطِقَ ٱلسَّابِعَ حَقًّا، وَإِنَّنَا، مِنْ جَانِبِنَا، نَحْنُ ٱلثَّامِنُ، وَٱلظُّهُورُ ٱلثَّانِي فِي ٱلْكَوْرِ ٱلْأَكْبَرِ لِلْبَيَانِ، ٱلَّذِي سَيَمْتَدُّ سَبْعَةَ آلَافِ (٧٠٠٠) سَنَةٍ، مَعَ ظُهُورِ نُقَاطٍ وَمَرَايَا لَا يُحْصَى عَدَدُهَا، سَيَأْتُونَ بَعْدَنَا فِي ٱلْمُسْتَقْبَلِ.

وَٱلْعَالَمُ، مُعْتَرِفًا بِذَٰلِكَ أَوْ غَيْرَ مُعْتَرِفٍ، قَائِمٌ ٱلْآنَ فِي دَوْرِ ٱلنُّورِ، ٱلَّذِي سَيَسْتَمِرُّ مِئَتَيْنِ وَثَلَاثَةً وَثَمَانِينَ (٢٨٣) سَنَةً زَمَانِيَّةً وَمَكَانِيَّةً، مِنْ حِينَ كِتَابَةِ هَذَا ٱلنَّصِّ، حَتَّى تَظْهَرَ **هِيَ يُظْهِرُهَا اللهُ**، ٱلَّتِي سَتَنْسَخُ هٰذَا ٱلدَّوْرَ، وَتُدْخِلُ دَوْرًا جَدِيدًا فِي ٱلْكَوْرِ ٱلْأَكْبَرِ لِلْبَيَانِ.

وَبِذٰلِكَ، فَإِنَّ ٱلْحَرَكَةَ ٱلْجَوْهَرِيَّةَ لِرُوحِ ٱلْعَالَمِ تَتَّجِهُ فِي هٰذِهِ ٱللَّحْظَةِ - وَإِلَى غَايَتِهَا فِي ٱلسَّنَةِ ٱلثَّالِثَةِ وَٱلثَّلَاثِينَ وَٱلثَّلَاثِ مِائَةٍ (٣٠٣) مِنْ نُورٍ - بِغَيْرِ مَهْرَبٍ نَحْوَ ذٰلِكَ ٱلظُّهُورِ ٱلْإِلٰهِيِّ، ٱلَّذِي سَيَكُونُ أَعْظَمَ مِمَّا رُئِيَ أَوْ شُوهِدَ قَطُّ.

اِسْتَيْقِظْ!

فَلْنَأْخُذْ هٰذَا الْقِسْمَ الثَّالِثَ بِإِرْسَاءِ بَعْضِ الْأُصُولِ الَّتِي تَهْدِينَا وَتُوَجِّهُنَا. فَأَوَّلًا، إِنَّ النُّبُوءَاتِ النَّصِّيَّةَ لَا يُمْكِنُ الِاعْتِمَادُ عَلَيْهَا حَرْفِيًّا لِمَن يَبْتَغِي الْحَقَّ، وَالَّذِينَ يَتَّخِذُونَهَا عَلَى ظَاهِرِهَا لَا مَعْرِفَةَ لَهُمْ وَلَا عِلْمَ حَقِيقِيًّا لَهُمْ بِاللَّهِ، لِأَنَّهُمْ إِنَّمَا يَتَّبِعُونَ نَصًّا بِلَا تَدَبُّرٍ، وَيَقْتَصِرُونَ عَلَى مَا قِيلَ قَبْلَهُمْ، فَتُصْبِحُ هٰذِهِ النُّبُوءَاتُ لَدَيْهِمْ أَصْنَامًا مَوْرُوثَةً وَحُجُبًا مُرَكَّبَةً.

وَفَوْقَ ذٰلِكَ - كَمَا قَدْ بَيَّنَّا فِي مَوَاضِعَ أُخْرَى - فَإِنَّ نُبُوءَاتِ الشَّرَائِعِ الْمَنْسُوخَةِ، كَالْيَهُودِيَّةِ أَوِ الْمَسِيحِيَّةِ، لَا صِلَةَ لَهَا بِالْبَتَّةِ بِوَاقِعِ الْأَحْدَاثِ فِي مَا بَعْدَهَا، فَجَمِيعُ مَا وَرَدَ فِي الْكِتَابِ الْمُقَدَّسِ - وَخُصُوصًا فِي الْعَهْدِ الْجَدِيدِ - لَمْ يَكُنْ ذُو صِلَةٍ إِلَّا بِمَا يَتَعَلَّقُ بِظُهُورِ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، كَرُجُوعٍ ثَانٍ لِلسَّيِّدِ الْمَسِيحِ، لَا بِمَا جَاءَ أَوْ سَيَجِيءُ بَعْدَهُ، فَإِنَّمَا كَانَتِ الْمِحَكُّ - وَفِي هٰذَا السِّيَاقِ - هِيَ آيَاتُ الْقُرْآنِ وَنُبُوءَاتُ الْمَعْصُومِينَ عَلَيْهِمُ السَّلَامُ، دُونَ التَّوْرَاةِ وَالْإِنْجِيلِ.

وَكَمَا أَنَّهُ - فِي نَظَرِنَا - لَا مِحَكَّ إِلٰهِيًّا لِهٰذِهِ الدَّوْرَةِ الَّتِي بَعْدَ الْفُرْقَانِ إِلَّا الْبَيَانُ، أَيْ كَافَّةُ كُتُبِ النُّقْطَةِ الْأُولَى وَصُبْحِ الْأَزَلِ، إِذْ إِنَّ كُلَّ نُبُوءَاتِ الْقُرْآنِ وَأَقْوَالِ الْمَعْصُومِينَ عَلَيْهِمُ السَّلَامُ قَدْ تَحَقَّقَتْ فِي ظُهُورِ الْبَيَانِ، بِمَا أَنَّ شَرِيعَةَ الْفُرْقَانِ نَفْسَهَا

اِسْتَيْقِظْ!

أُبَيِّنُ لَكُمْ أَصْلَ هٰذِهِ الْكِتَابَةِ ✻ وَجَذْرَهَا الْفَاطِمِيَّ مِنْهُ تَلْبِيسَا

فَإِنْ تَرَى فِي اسْمِهِمْ وَاسْمِ أَبِيهِ ✻ عُبَيْدُهُ وَأَحْمَدُهُ فَقَدْ نَسِيبَا

لَا تَجِدَنْ فِي الْكُتُبِ الْأَرْبَعِ ذِكْرًا ✻ لِهٰذِهِ الْمَتُونِ وَلَا تَأْسِيسَا

وَغَيْرُهُمْ مِنْ بَابِيٍّ وَمُشْتَهِدٍ ✻ مَا اسْتَشْهَدُوا بِالنُّصُوصِ تَدْلِيسَا

قَدْ قَالَ كُلٌّ مِّنْهُمُ: نَحْنُ وَارِثٌ ✻ لِمَا أَتَى فِي الْوَصِيَّةِ تَحْرِيفَا

وَكَيْفَ يُؤْخَذُ قَوْلُ مَنْ هُوَ مَبْهَمٌ ✻ لَا خَطُّهُ بَانَ وَلَا تَوْقِيعُهُ قِيسَا؟

لَوْ كَانَ مَهْدِيُّهُمْ مِنْ حَقٍّ ظَاهِرٍ ✻ لَرَجَعَ الْحَقُّ بَيْنَهُمْ تَفْرِيسَا

وَلٰكِنْ أَرَادُوا فِرْقَةً وَفُجُورًا ✻ وَخَلْقَ بَابٍ لِلْغُفْلِ تَغْرِيسَا

فَاحْذَرْ دُعَاةَ الزُّوْرِ إِنْ سَمِعْتَهُمْ ✻ وَسِرْ عَلَى بَيَانِنَا تَوْسِيسَا

فَالْحَقُّ بَاقٍ فِي مَظَاهِرِ نُورِهِ ✻ وَالزَّيْفُ لَا يُفْلِحُ وَلَا يُمْسِيسَا

٣ :فِي بَيَانِ ٱلْأُصُولِ ٱلَّتِي تَجْعَلُ فِرْقَةَ ٱلْأَحْمَدِيَّةِ ٱلْيَمَانِيَّةِ ذَاتَ ٱلرَّايَاتِ ٱلسَّوْدَاءِ نِحْلَةً زَائِفَةً بِٱلْكُلِّيَّةِ

اِسْتَيْقِظْ!

يَسْتَفْهِمُهُمْ أَوْ يُشَكِّكُ فِيهِمْ. وَلِهٰذَا، فَإِنَّ كَثِيرًا مِمَّنْ تَتَبَّعُوا هَذِهِ ٱلْحَرَكَةَ، يَرَوْنَ أَنَّ "AROPL"لَيْسَتْ إِلَّا وَجْهًا مِنْ وُجُوهِ ٱلْعَمَلِيَّاتِ ٱلْمُخَابَرَاتِيَّةِ ٱلْغَرْبِيَّةِ، وَأَنَّهَا فِي ٱلْحَقِيقَةِ **عَمَلِيَّةُ خِدَاعٍ نَفْسِيٍّ (Psy-Op)** مُوَجَّهَةٌ لِتَفْسِيخِ ٱلْوَاقِعِ ٱلشِّيعِيِّ وَتَفْتِيتِهِ. وَلٰكِنَّ ٱلْبَحْثَ ٱلسَّابِقَ كَافٍ لِكُلِّ نَاظِرٍ مُنْصِفٍ فِي إِثْبَاتِ أَنَّ دَعْوَىٰ أَبِي ٱلْكَاذِبِ ٱلْمُفْتَرَاةَ بِأَنَّ ٱسْمَهُ مَذْكُورٌ فِي ٱلْوَصِيَّةِ ٱلْأَخِيرَةِ لِلنَّبِيِّ مُحَمَّدٍ ﷺ هِيَ هَذَيَانٌ وَبَاطِلٌ بَحْتٌ لَا مِرَاءَ فِيهِ.

قَصِيدَةٌ فِي نَقْضِ أُسُسِ الْمَهْدِيِّينَ الِاثْنَيْ عَشَرَ

بَدَتْ دَعَاوَاهُمُ فِي اللَّيْلِ مُدْلِجَةً ✻ وَفِي نُجُومِ الرَّجَا زَيْفًا وَتَدْلِيسَا

فَقَدْ تَسَلَّلَ فِي نُصُوصِهِمُ خَبَرٌ ✻ مِنَ الْفَوَاطِمِ أَوْ قُرَامِطِ نَجْدٍ قِيسَا

أَحَادِيثُهُمْ ثَلَاثٌ، أُولَاهُ مَا رَوَاهُ نُعْمَانِيٌّ ✻ كَالْبَاخِسِ الْأَبْيَسَا

فِيهَا وَصِيَّةُ طَهَ لِابْنِ أَبِي ✻ وَعَقِبَهُ اثْنَا عَشَرَ الْهُدَاةِ تَحْرِيسَا

مَهْدِيُّهُمْ بَعْدَ إِمَامٍ خُتِمْ ✻ وَقَائِمُهُمْ بِالزُّهُورِ مَا حَسِيسَا

قَدْ جَاءَ أَحْمَدُهُمْ بِوَصْفٍ غَرِيبٍ ✻ وَبَزَّ زَيْفًا لِحُجَّةٍ تَغْلِيسَا

اِسْتَيْقِظْ!

وَأَخِيرًا، فَإِنَّ أَحْمَدَ إِسْمَاعِيلَ ٱلْكَاتِبَ ٱلْيَمَانِيَّ وَأَشْيَاعَهُ وَتَفَرُّعَاتِهِ - كَـ "AROPL" وَنَحْوِهَا - يَبْنُونَ صَرَاحَةً جُلَّ مَا يُعْتَبَرُ أَسَاسًا فِي دَعَاوَاهُمْ مِنَ ٱلشَّرْعِيَّةِ عَلَىٰ هٰذِهِ ٱلرِّوَايَةِ ٱلنُّعْمَانِيَّةِ ٱلْمُشْكِلَةِ بِذَاتِهَا (وَعَلَىٰ ٱلرِّوَايَتَيْنِ ٱلَّتَيْنِ أَتَيْنَا عَلَىٰ ذِكْرِهِمَا بَعْدَهَا)، مِنْ غَيْرِ أَنْ يُبَيِّنُوا مَا آلَ إِلَيْهِ مَصِيرُ مُحَمَّدِ بْنِ ٱلْحَسَنِ ٱلْعَسْكَرِيِّ عَلَيْهِ ٱلسَّلَامُ نَفْسِهِ. وَهُمْ فِي ذٰلِكَ كَمَنْ يُرِيدُ أَنْ يَأْكُلَ كَعْكَتَهُ وَيَحْفَظَهَا فِي ٱلآنِ نَفْسِهِ؛ إِذْ يَدَّعُونَ أَنَّ ٱلْإِمَامَ ٱلْمَخْفِيَّ قَدْ نَصَّ بَعْدَ نَفْسِهِ عَلَىٰ ٱثْنَيْ عَشَرَ مَهْدِيًّا، مِنْ غَيْرِ أَنْ يُوَضِّحُوا هَلْ وَقَعَ ظُهُورٌ مَا لِتَدْشِينِ هٰذِهِ ٱلْحَلَقَةِ ٱلْبَعْدَ ٱبُوكَالِيبْسِيَّةِ، أَمْ لَا.

وَيَقُولُونَ إِنَّ أَحْمَدَ ٱلْيَمَانِيَّ هُوَ أَوَّلُ هٰؤُلَاءِ، وَإِنَّ أَبَا ٱلْكَاذِبِ هُوَ ٱلثَّانِي. وَيُفَسِّرُونَ قَوْلَهُ " :صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ **ٱلَّذِي ٱسْمُهُ كَٱسْمِي، وَٱسْمُ أَبِيهِ كَٱسْمِ أَبِي** "...عَلَىٰ أَنَّهُ إِشَارَةٌ إِلَىٰ أَحْمَدَ إِسْمَاعِيلَ نَفْسِهِ. وَفَضْلًا عَنْ أَنَّ هٰذِهِ ٱلدَّعَاوَىٰ قَدْ رُفِضَتْ صَرَاحَةً مِنْ قِبَلِ كُلِّ ٱلْمَسَارِ ٱلْعِلْمِيِّ ٱلشِّيعِيِّ ٱلرَّسْمِيِّ (وَوُصِفَتْ فِي ٱلْغَالِبِ بِـ"ٱلْبِدْعَةِ" أَوِ ٱلزَّيْغِ)، فَإِنَّهَا فِي ٱلْمُجْمَلِ لَا تَسْتَقِيمُ حَتَّىٰ دَاخِلَ ٱلْمَنَاخِ ٱلْعَقَدِيِّ وَٱلتَّارِيخِيِّ ٱلَّذِي تَنْتَمِي إِلَيْهِ، فَضْلًا عَنْ ٱلْإِشْكَالَاتِ ٱلْمَصْدَرِيَّةِ وَٱلتَّارِيخِيَّةِ ٱلَّتِي سَبَقَ بَيَانُهَا فِي مَا فَاتَ.

وَمَعَ ذٰلِكَ، فَإِنَّ هٰذِهِ ٱلرِّوَايَاتِ ٱلثَّلَاثَةَ (وَلِسِيَّمَا ٱلْأُولَىٰ) قَدْ صَارَتْ سِلَاحًا إِعْلَامِيًّا يُشْهِرُهُ أُولٰئِكَ ٱلطَّائِفِيُّونَ لِهَدْمِ بِنْيَةِ ٱلْوَاقِعِ ٱلشِّيعِيِّ ٱلْمُعَاصِرِ، وَلِضَرْبِ كُلِّ مَنْ

اِسْتَيْقِظْ!

سُلَالَتِهِ فِي مَا بَعْدُ - أَنَّ **عُبَيْدَ اللَّهِ ٱلْمَهْدِيَّ بِاللَّهِ** قَدِ ٱدَّعَىٰ أَنَّهُ ٱلْخَلِيفَةُ ٱلثَّانِي عَشَرَ مِنْ بَعْدِ مُحَمَّدِ بْنِ ٱلْإِسْمَاعِيلِ، وَهٰذِهِ ٱلدَّعْوَىٰ كَانَتْ أَسَاسًا لِدَعْوَاهُ ٱلْأَعْظَمِ بِأَنَّهُ ٱلْمَهْدِيُّ ٱلْمُنْتَظَرُ.

وَنَذْكُرُ هٰذَا كُلَّهُ لِأَنَّ ٱلسِّيَاقَ ٱلتَّارِيخِيَّ وَٱلنَّصِّيَّ لِهٰذِهِ ٱلْأَحَادِيثِ ٱلَّتِي تَسْتَنِدُ إِلَيْهَا ٱلْحَرَكَةُ ٱلْيَمَانِيَّةُ ٱلْمُعَاصِرَةُ فِي تَشْرِيعِ نَفْسِهَا، كَانَ نَاتِجًا - فِي أَصْلِهِ - عَنْ حَرَكَاتٍ كَانَتْ **غَيْرَ إِمَامِيَّةٍ ٱثْنَا عَشَرِيَّةٍ** صَرِيحًا. وَإِنَّ وُضْعَ هٰذِهِ ٱلنُّصُوصِ فِي سِيَاقِهَا ٱلتَّارِيخِيِّ وَتَفْسِيرَهَا عَلَىٰ ضَوْءِ ٱلْحَقَائِقِ ٱلزَّمَنِيَّةِ يُظْهِرُ أَنَّ هٰذِهِ ٱلرِّوَايَاتِ ٱلثَّلَاثَ قَدْ نَشَأَتْ - بِنُسَخِهَا ٱلْأُوَلِ - فِي ٱلسِّيَاقِ ٱلْمَذْهَبِيِّ ٱلْمُضْطَرِبِ لِذٰلِكَ ٱلْعَصْرِ، أَيْ: فِي قُرَابَةِ أَلْفِ عَامٍ مَضَتْ، ثُمَّ ٱسْتَوْعَبَهَا ٱلْإِمَامِيَّةُ ٱلْمُتَأَخِّرُونَ، وَأَعَادُوا صِيَاغَتَهَا وَنَسَبُوهَا لِأَهْلِهِمْ - كَمَا نَرَاهُ، عَلَىٰ سَبِيلِ ٱلْمِثَالِ، فِي كِتَابِ ٱلْغَيْبَةِ لِلنُّعْمَانِيِّ.

فَنَحْنُ - فِي ٱلْخُلَاصَةِ - أَمَامَ **لُعْبَةِ لُغَةٍ وِتْغِنِشْتَايْنِيَّةٍ** غَرِيبَةٍ، تَتَفَاعَلُ دَاخِلَ ٱلْهَوَامِشِ ٱلسِّيَاسِيَّةِ وَٱلْمَذْهَبِيَّةِ ٱلْمُتَشَنِّجَةِ لِآخِرِ ٱلْعَصْرِ ٱلْأُمَوِيِّ وَبِدَايَةِ ٱلْعَصْرِ ٱلْعَبَّاسِيِّ؛ وَفِي تِلْكَ ٱلْفَتْرَةِ نَفْسِهَا ٱسْتَقَرَّ مَا يُسَمَّىٰ بِـ"رُوتِنَةِ ٱلْكَرِيزْمَا"، وَتَشَكَّلَتِ ٱلْهُوِيَّاتُ ٱلْمَذْهَبِيَّةُ ٱلرَّئِيسِيَّةُ لِلْإِسْلَامِ، بِمَا فِيهَا مِنْ خُصُوصِيَّاتٍ عَقَدِيَّةٍ وَمَعْرِفِيَّةٍ صَارَتْ مَعَالِمَ "ٱلْأُرْثُوذُكْسِيَّةِ" فِي مَا بَعْدُ.

اِسْتَيْقِظْ!

هَلْ تُوُفِّيَ مَوْتًا طَبِيعِيًّا، وَعَادَ عَوْدَةً نَمُوذَجِيَّةً فَقَط - كَمَا نَقُولُ نَحْنُ أَهْلَ ٱلْبَيَانِ - أَمْ مَاذَا؟

وَحَيْثُ قَدْ بَيَّنَّا أَعْلَاهُ ٱلْبُعْدَ ٱلْإِسْمَاعِيلِيَّ ٱلْفَاطِمِيَّ ٱلْمُبَكِّرَ فِي حَدِيثِ ٱلْمَهْدِيِّينَ ٱلِاثْنَيْ عَشَرَ، فَلَعَلَّ لِهٰذَا ٱلنَّصِّ جُذُورًا أَقْدَمَ زَمَنًا حَتَّىٰ مِنْ ٱلْفَاطِمِيِّينَ أَنْفُسِهِمْ؛ أَعْنِي بِذٰلِكَ :**ٱلْقَرَامِطَةَ ٱلسَّبْعِيَّةَ**، وَهُمْ فِرْقَةٌ نِدٌّ لِلْفَاطِمِيِّينَ، أَقَامُوا دَوْلَتَهُمْ فِي شَرْقِ ٱلْجَزِيرَةِ ٱلْعَرَبِيَّةِ، قُرَابَةَ عَشْرِ سِنِينَ قَبْلَ أَنْ يُؤَسِّسَ ٱلْفَاطِمِيُّونَ دَوْلَتَهُمْ فِي ٱلْمَغْرِبِ.

وَٱلْقَرَامِطَةُ، فِي ٱلْإِجْمَالِ، كَانُوا يَعْتَقِدُونَ أَنَّ **مُحَمَّدَ بْنَ ٱلْإِسْمَاعِيلِ ٱلْمَكْتُومَ** (تُوُفِّيَ سَنَةَ ١٩٨هـ/٨١٣م) - وَهُوَ ٱبْنُ إِسْمَاعِيلَ بْنِ جَعْفَرٍ ٱلْمُبَارَكِ ٱلَّذِي ذُكِرَ آنِفًا، وَخَلِيفَتُهُ ٱلدَّعْوِيُّ وَٱلْقَائِمُ ٱلْمُنْتَظَرُ فِي هٰذَا ٱلتَّفْرِيعِ ٱلْخَاصِّ مِنَ ٱلْإِسْمَاعِيلِيَّةِ - قَدْ نَسَخَ شَرَائِعَ ٱلْإِسْلَامِ وَأَحْكَامَهُ، وَقَدْ نَصَّ صَرَاحَةً عَلَىٰ تَنْصِيبِ **ٱثْنَيْ عَشَرَ خَلِيفَةً** - أَوْ **لَوَاحِقَ** - بَعْدَهُ.

وَقَدِ ٱعْتَبَرَهُمُ ٱلْقَرَامِطَةُ نُوَّابًا مَعْصُومِينَ بَعْدَ مُحَمَّدِ بْنِ ٱلْإِسْمَاعِيلِ، مُرْتَبِطِينَ بِدَوْرِ ٱلسَّتْرِ، يَقُومُونَ بِوَظِيفَةِ ٱلْإِرْشَادِ ٱلْبَاطِنِيِّ فِي كَنِيسَةِ ٱلْقَرَامِطَةِ، إِلَىٰ أَنْ يَعُودَ مُحَمَّدُ بْنُ ٱلْإِسْمَاعِيلِ كَـ**قَائِمٍ** وَنَاطِقٍ سَابِعٍ. وَفِي إِطَارِهِمُ ٱلسَّبْعِيِّ، كَانَ لِلرَّقْمِ ٱثْنَيْ عَشَرَ مَكَانَةٌ جَلِيَّةٌ فِي ٱلْبِنْيَةِ ٱلْعَقَدِيَّةِ. وَمِنَ ٱلْمُلْفِتِ - وَإِنْ كَانَ ٱلْقَرَامِطَةُ قَدْ تَبَرَّؤُوا مِنْهُ وَمِنْ

اِسْتَيْقِظْ!

إِلَى ٱلْإِمَامِ ٱلثَّانِي عَشَرَ عَلَيْهِ ٱلسَّلَامُ، وَلَا قَائِمَ بَعْدَهُ مَعْصُومًا مَنْصُوصًا عَلَيْهِ مِنْ عِنْدِ ٱللَّهِ تَعَالَىٰ.

فَإِثْبَاتُ مَهْدِيِّينَ آخَرِينَ بَعْدَهُ يَهْدِمُ بِنْيَةَ ٱلْخِتَامِ ٱلْمُقَرَّرَةِ فِي هٰذَا ٱلْإِطَارِ، وَلَا يُتَصَوَّرُ ٱلتَّسْوِيغُ إِلَّا عَلَىٰ فَرَضِيَّةِ ٱلِٱنْتِمَاءِ إِلَىٰ مَنْهَجٍ إِسْمَاعِيلِيٍّ، أَوْ - وَهٰذَا ٱلَّذِي يَهُمُّنَا هُنَا - إِلَىٰ ٱلْبَيَانِ، ٱلَّذِي قَرَّرَ بِغَيْرِ لَبْسٍ أَنَّ كَامِلَ ٱلتَّشْرِيعِ ٱلظَّاهِرِ فِي ٱلْإِسْلَامِ قَدْ نُسِخَ نَسْخًا تَامًّا، لِسِيَّمَا مِنْ عَامِ ١٢٦٤هـ/١٨٤٨م، عِنْدَ ظُهُورِ ٱلنُّقْطَةِ ٱلْأُولَىٰ (ع)، وَبِوُضُوحٍ أَيْضًا عِنْدَ نُزُولِ ٱلْبَيَانَيْنِ (سَنَةَ ١٢٦٣هـ/١٨٤٧-٨م) وَعَقْدِ مُؤْتَمَرِ بَدَشْتَ.

إِلَّا أَنَّ هٰذَا ٱلتَّيَّارَ ٱلْمُوَالِيَ لِـ"ٱلْيَمَانِيِّ" يُدْخِلُ - بِتَكَلُّفٍ عَجِيبٍ - سِلْسِلَةً جَدِيدَةً مِنَ ٱلْخُلَفَاءِ بَعْدَ ٱلْإِمَامِ ٱلْمَخْفِيِّ، وَذٰلِكَ مَعَ ٱلْإِصْرَارِ عَلَىٰ ٱلتَّمَسُّكِ ٱلشَّكْلِيِّ بِٱلْإِسْلَامِيَّةِ، مِنْ غَيْرِ أَنْ يُعَالِجُوا أَصْلًا سُؤَالَ ٱلْقِيَامَةِ نَفْسِهِ.

فَحَرَكَةُ AROPL وَمَعَهَا أَبُو ٱلْكَاذِبِ يَتَذَبْذَبُونَ فِي ٱلْمَوْقِفِ: أَيُقِرُّونَ بِنَسْخِ ٱلظَّاهِرِ ٱلْإِسْلَامِيِّ بِالْكُلِّيَّةِ أَمْ لَا؟ فَتَارَةً يَتَكَلَّمُونَ كَأَنَّهُمْ يُقِرُّونَ بِذٰلِكَ، وَتَارَةً يُظْهِرُونَ ٱلِٱنْتِمَاءَ إِلَىٰ شَكْلٍ إِسْلَامِيٍّ إِسْمِيٍّ. وَهٰذَا يُخَالِفُ مَا نَقُولُهُ نَحْنُ أَهْلَ ٱلْبَيَانِ، إِذْ نُقِرُّ بِنَسْخِ ٱلتَّشْرِيعِ ٱلظَّاهِرِ نَسْخًا كُلِّيًّا، عَلَىٰ وَفْقِ مَا وَرَدَ فِي شُرُوحِ ٱلْبَيَانِ لِمَعْنَى ٱلْقِيَامَةِ. وَلَا يُبَيِّنُونَ أَيْضًا مَا هُوَ مَصِيرُ مُحَمَّدِ بْنِ ٱلْحَسَنِ ٱلْعَسْكَرِيِّ (ع) كَـ"ٱلْإِمَامِ ٱلْمَخْفِيِّ":

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عَلَيْهِ ٱلسَّلَامُ . وَفِي ٱلْمُصَنَّفَاتِ ٱلْإِمَامِيَّةِ ٱلْكَلَامِيَّةِ ٱلْقَدِيمَةِ، فَإِنَّ ٱلْأَلْفَاظَ ٱلْأَكْثَرَ ٱسْتِعْمَالًا فِي وَصْفِ ٱلْإِمَامِ ٱلْمَخْفِيِّ هِيَ :**ٱلْحُجَّةُ** (أَيْ: ٱلْحُجَّةُ ٱلْقَائِمَةُ)، وَأَيْضًا : **ٱلْمَخْزُونُ**، وَهُوَ ٱسْمٌ يَدُلُّ عَلَىٰ ٱلْغَيْبَةِ وَٱلِٱسْتِخْفَاءِ. وَعَلَىٰ ذٰلِكَ، فَإِنَّ ٱسْتِعْمَالَ **ٱلْمُسْتَحْفَظِ** هُنَا يُعَدُّ شَاذًّا وَمُحَمَّلًا بِٱلْإِشَارَةِ، وَعِنْدَنَا فَهُوَ دَلِيلٌ وَاضِحٌ عَلَىٰ أَصْلٍ غَيْرِ إِمَامِيٍّ فِي هٰذَا ٱلنَّصِّ.

وَفَضْلًا عَنْ ذٰلِكَ، فَإِنَّ لَفْظَ **ٱلْمَهْدِيِّ** فِي ٱلِٱسْتِعْمَالِ ٱلْإِمَامِيِّ فِي جَمِيعِ ٱلْعُصُورِ إِنَّمَا هُوَ خَاصٌّ وَمُقْتَصِرٌ عَلَىٰ ٱلْإِمَامِ ٱلثَّانِي عَشَرَ، مُحَمَّدِ بْنِ ٱلْحَسَنِ ٱلْعَسْكَرِيِّ عَلَيْهِ ٱلسَّلَامُ ، ٱلَّذِي كَانَ ٱلنُّقْطَةُ ٱلْأُولَىٰ **عَلَيْهِ ٱلنُّورُ** قَدْ صَرَّحَ بِعَوْدَتِهِ ٱلنَّمُوذَجِيَّةِ بِغَيْرِ لَبْسٍ.

فَأَمَّا إِدْخَالُ مَعْنًى جَدِيدٍ لِلـ"مَهْدِيِّينَ" عَلَىٰ أَنَّهُمْ خُلَفَاءُ مُرْشِدُونَ، فَهُوَ تَوَسُّعٌ مَعْنَوِيٌّ لَا أَصْلَ لَهُ فِي ٱلْمَفْهُومِ ٱلْعَقَدِيِّ وَٱلْمُصْطَلَحِيِّ ٱلْإِمَامِيِّ، وَإِنَّمَا هُوَ أَقْرَبُ إِلَىٰ أُفُقِ ٱلْمَذَاهِبِ ٱلْبَاطِنِيَّةِ أَوْ بَعْضِ ٱلرُّؤَى ٱلصُّوفِيَّةِ.

وَبَعْدُ، فَإِنَّ عَقِيدَةَ ٱلْأَئِمَّةِ ٱلِاثْنَيْ عَشَرَ هِيَ ٱلرُّكْنُ ٱلرَّاسِخُ فِي ٱلْبِنْيَةِ ٱلْعَقَدِيَّةِ وَٱلْكَلَامِيَّةِ لِلطَّائِفَةِ ٱلْإِمَامِيَّةِ ٱلِاثْنَيْ عَشَرِيَّةِ، وَقَدْ أَكَّدَ عَلَيْهَا جَمِيعُ ٱلْمُتَقَدِّمِينَ مِنْ أَعْلَامِهَا، مِثْلَ ٱلْكُلَيْنِيِّ فِي كِتَابِهِ ٱلْكَافِي، وَٱلصَّدُوقِ فِي ٱلِٱعْتِقَادَات، وَٱلشَّيْخِ ٱلْمُفِيدِ، وَتِلْمِيذِهِ ٱلشَّرِيفِ ٱلْمُرْتَضَىٰ، وَغَيْرِهِمْ. وَهٰؤُلَاءِ كُلُّهُمْ عَلَىٰ ٱعْتِقَادٍ أَنَّ ٱلْإِمَامَةَ تَنْتَهِي

اِسْتَيْقِظْ!

وَهُوَ مُدَّعٍ سَابِقٌ لِـأَحْمَدِ إِسْمَاعِيلَ، وَذٰلِكَ فِي سِيَاقِ فَشَلِ ٱلِٱنْتِفَاضَةِ ٱلَّتِي قَادَهَا مَا يُعْرَفُ بِـ"جُنْدِ ٱلسَّمَاءِ"، وَهِيَ فِرْقَةٌ قِيَامِيَّةٌ ٱثْنَا عَشَرِيَّةٌ مُرِيبَةٌ، كَانَ عَلَىٰ رَأْسِهَا هٰذَا ٱلضِّيَاءُ، وَيُقَالُ إِنَّ أَحْمَدَ إِسْمَاعِيلَ كَانَ مِنْ أَفْرَادِهَا. وَقَدِ ٱشْتُهِرَ فِي ٱلْعِرَاقِ وَخَارِجَهُ أَنَّ "جُنْدَ ٱلسَّمَاءِ" وَعَضْوِيَّتَهَا لَمْ تَكُنْ إِلَّا أَدَاةً لِعَمَلِيَّةِ تَخْرِيبٍ نَفَّذَتْهَا ٱلِٱسْتِخْبَارَاتُ ٱلسُّعُودِيَّةُ وَٱلْأَمْرِيكِيَّةُ بِٱلشَّرَاكَةِ، لِزَعْزَعَةِ ٱلْوَاقِعِ ٱلشِّيْعِيِّ ٱلْعِرَاقِيِّ وَقِيَادَتِهِ فِي تِلْكَ ٱلْمَرْحَلَةِ ٱلْمَصِيرِيَّةِ مِنْ بَعْدِ سُقُوطِ صَدَّامَ، أَيَّامَ ٱلِٱحْتِلَالِ ٱلْأَمْرِيكِيِّ.

وَعَلَىٰ أَيِّ حَالٍ، فَإِنَّ حَدِيثَ ٱلنُّعْمَانِيِّ لَا يُوَافِقُهُ شَاهِدٌ فِي ٱلْكُتُبِ ٱلْأَرْبَعَةِ ٱلْمُعْتَبَرَةِ مِنْ كُتُبِ ٱلْحَدِيثِ ٱلشِّيْعِيِّ، وَلَا فِي ٱلْمَصَادِرِ ٱلْإِمَامِيَّةِ ٱلْمُبَكِّرَةِ. وَأَمَّا ٱلْعِبَارَةُ ٱلْمُثِيرَةُ لِلْجَدَلِ" :**ٱلْمُسْتَحْفَظُ مِنْ آلِ مُحَمَّدٍ**"، فَإِنَّ أَنْصَارَ هٰذَا ٱلتَّيَّارِ ٱلْمُنْحَازِ لِـ"ٱلْيَمَانِيِّ" يَسْتَخْدِمُونَهَا لِلدَّلَالَةِ عَلَىٰ مَنْ يَدَّعُونَ أَنَّهُ ٱلْمُتَلَقِّي لِلْوَصِيَّةِ، غَيْرَ ٱلْإِمَامِ ٱلثَّانِي عَشَرَ عَلَيْهِ ٱلسَّلَامُ، وَهٰذَا يُخَالِفُ ٱلْمَفْهُومَ ٱلْإِمَامِيَّ ٱلتُّرَاثِيَّ ٱلْمُسْتَقِرَّ.

وَلٰكِنَّ ٱسْتِعْمَالَ ٱصْطِلَاحِ **ٱلْمُسْتَحْفَظِ** يَسْتَحْضِرُ بِوُضُوحٍ ٱللَّفْظَ ٱلَّذِي كَانَ يَتَدَاوَلُهُ ٱلْإِسْمَاعِيلِيَّةُ ٱلْفَاطِمِيُّونَ ٱلْمُبَكِّرُونَ، فِي سِيَاقِ ٱلدِّعَاوَى ٱلْإِمَامِيَّةِ ٱلْمَنْسُوبَةِ إِلَىٰ سِلْسِلَةِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ ٱلْمُبَارَكِ، ٱلَّذِي تُوُفِّيَ فِي حَيَاةِ وَالِدِهِ ٱلْإِمَامِ ٱلسَّادِسِ

اِسْتَيْقِظْ!

- يُسَلِّمُ الْإِمَامُ الْحَسَنُ الْعَسْكَرِيُّ (ع) الْأَمْرَ إِلَىٰ وَلَدِهِ مُحَمَّدٍ (ع)، الْمُسْتَحْفَظِ مِنْ ذُرِّيَّةِ مُحَمَّدٍ (ع).
- وَهٰذَا الْوَلَدُ هُوَ الْإِمَامُ الثَّانِيَ عَشَرَ (ع).
- وَمِنْ بَعْدِهِ، يَأْتِي اثْنَا عَشَرَ مَهْدِيًّا.
- وَأَوَّلُ هٰؤُلَاءِ الْمَهَادِيِّ لَهُ ثَلَاثَةُ أَسْمَاءٍ: اسْمٌ كَاسْمِ النَّبِيِّ (ص)، وَاسْمٌ كَاسْمِ أَبِيهِ (أَيْ: عَبْدُ اللَّهِ)، وَاسْمُهُ أَيْضًا أَحْمَد؛ وَالِاسْمُ الثَّالِثُ: الْمَهْدِيُّ، وَيُدْعَىٰ "أَوَّلَ الْمُؤْمِنِينَ.

وَاعْلَمْ أَنَّ ٱسْمَ "عُبَيْدِ اللَّهِ ٱلْمَهْدِيِّ بِاللَّهِ" أَوَّلُهُ تَصْغِيرٌ لِـ"عَبْدِ اللَّهِ"، وَأَنَّ ٱسْمَ وَالِدِهِ كَانَ "أَحْمَدَ"، وَقَدْ سَمَّىٰ نَفْسَهُ "ٱلْمَهْدِيَّ". وَفِي هٰذَا لَدَيْنَا دَلِيلٌ قَاطِعٌ لَا يُدَافَعُ فِيهِ عَلَىٰ ٱلْجَذْرِ ٱلْفَاطِمِيِّ ٱلْإِسْمَاعِيلِيِّ ٱلْأَصِيلِ لِنَصِّ ٱلنُّعْمَانِيِّ.

أَمَّا أَحْمَدُ إِسْمَاعِيلَ (ٱلْمُتَسَمِّي بِـ"ٱلْيَمَانِيِّ")، فَإِنَّهُ - عَلَىٰ الرَّغْمِ مِنْ جَهَالَةِ ٱلْعَامَّةِ بِمَوْقِعِهِ ٱلرَّاهِنِ أَوْ مَصِيرِهِ (إِذْ يَظُنُّ بَعْضُهُمْ أَنَّهُ قَدْ مَاتَ) - لَمْ يَبْدَأْ فِي ٱسْتِنْبَاطِ ٱلْحَدِيثِ ٱلنُّعْمَانِيِّ عَلَىٰ نَفْسِهِ إِلَّا فِي آخِرِ سِنِيِّ ٱلْعِقْدِ ٱلْأَوَّلِ مِنَ ٱلْقَرْنِ ٱلْحَادِي وَٱلْعِشْرِينَ ٱلْمِيلَادِيِّ، وَذٰلِكَ بَعْدَ مَقْتَلِ ضِيَاءِ عَبْدِ ٱلزَّهْرَاءِ ٱلْكَاظِمِ سَنَةَ ٢٠٠٧م،

اِسْتَيْقِظْ!

عَنِ الْبَزُوفَرِيِّ، وَهُوَ: مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ الْبَزُوفَرِيِّ، وَقَدْ اشْتُهِرَ بِالثِّقَةِ وَالضَّبْطِ، عَلَىٰ أَنَّهُ لَا تُعْرَفُ لَهُ تَوَارِيخُ مُحَدَّدَةٌ فِي الْمَصَادِرِ.

إِلَّا أَنَّ سَلْسِلَةَ الرُّوَاةِ بَعْدَهُ تَضُمُّ أَسْمَاءً مَجْهُولَةً أَوْ غَامِضَةً، مِثْلَ:

- عَلِيّ بْنِ سِنَانٍ الْمَوْصِلِيِّ
- عَلِيّ بْنِ الْحُسَيْنِ
- أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْخَلِيلِ
- جَعْفَرَ بْنِ أَحْمَدَ الْمِصْرِيِّ

وَهٰؤُلَاءِ لَا يُعْرَفُ لَهُمْ ذِكْرٌ مُعْتَبَرٌ فِي مَصَادِرِ التَّرَاجِمِ الْمَعْهُودَةِ، كَكُتُبِ الرِّجَالِ الْمُعْتَمَدَةِ، مِمَّا يُضْعِفُ السِّنَادَ ضَعْفًا بَيِّنًا. وَأَمَّا مَتْنُ النَّصِّ الْمَنْسُوبِ إِلَى النُّعْمَانِيِّ، فَهُوَ يَنْقَسِمُ إِلَى قِسْمَيْنِ رَئِيسِيَّيْنِ:

١. الْوَصِيَّةُ النَّبَوِيَّةُ إِلَى عَلِيٍّ (ع) فِي لَيْلَةِ وَفَاةِ النَّبِيِّ (ص)، وَفِيهَا ذِكْرُ إِمَامَتِهِ وَخِلَافَةِ الْأَئِمَّةِ مِنْ بَعْدِهِ.

٢. ذِكْرُ اثْنَيْ عَشَرَ إِمَامًا، يَلِيهِمْ اثْنَا عَشَرَ مَهْدِيًّا، وَفِيهِ الْأُمُورُ التَّالِيَةُ:

اِسْتَيْقِظْ!

مِنَ ٱلْإِدْرَاجِ وَٱلتَّنَاصُرِ ٱلطَّائِفِيِّ فِي ٱلنُّصُوصِ يُعَدُّ أَمْرًا شَائِعًا فِي كُلِّ جِهَةٍ مِنْ جِهَاتِ ٱلتُّرَاثِ ٱلْحَدِيثِيِّ، وَقَدْ وَقَعَ عَلَى أَيْدِي مُخْتَلِفِ ٱلْمَذَاهِبِ وَٱلْفِرَقِ.

وَإِنَّ دَعْوَى وُجُودِ اثْنَيْ عَشَرَ مَهْدِيًّا بَعْدَ الْأَئِمَّةِ الِاثْنَيْ عَشَرَ، لَيْسَ لَهَا أَصْلٌ رَاسِخٌ فِي التُّرَاثِ الْإِمَامِيِّ الِاثْنَيْ عَشَرِيِّ الْكِلَاسِيكِيِّ، بَلْ نَشَأَتْ فِي سِيَاقَاتِ مَا بَعْدَ الْغَيْبَةِ الْكُبْرَى، وَلَمْ تُبْعَثْ مِنْ رُقَادِهَا إِلَّا فِي هٰذَا الْعَصْرِ مَا بَعْدَ الْحَدَاثِيِّ عَلَى يَدِ جَمَاعَاتٍ كَالْيَمَانِيِّينَ، الَّذِينَ يَنْتَمِي إِلَيْهِمْ أَبُو الْكَاذِبِ، وَدِينُهُ "الْأَحْمَدِيُّ نُورُ السَّلَامِ" فَرْعٌ مُنْشَقٌّ عَنْهُمْ.

وَالْمُلْفِتُ أَنَّهُ، عَلَى سَعَةِ اطِّلَاعِ شَيْخِيِّيِّ الْمَدْرَسَةِ وَبَابِيِّيهَا، وَمَهْمَا بَلَغَ اجْتِهَادُهُمْ فِي اسْتِنْبَاطِ نُصُوصِ الْحَدِيثِ الشِّيعِيِّ وَتَوْظِيفِهَا تَوْظِيفًا مُبْتَكَرًا، فَإِنَّ أَحَدًا مِنْهُمْ لَمْ يَسْتَشْهِدْ بِهٰذِهِ الْأَحَادِيثِ الثَّلَاثَةِ فِي أَيٍّ مِنْ مُصَنَّفَاتِهِمْ، مِمَّا يَدُلُّ عَلَى أَنَّ هٰذَيْنِ التَّيَّارَيْنِ ــ وَهُمَا أَوْسَعُ مَا عُرِفَ مِنْ خُرُوجٍ عَنْ مَأْلُوفِ الْإِمَامِيَّةِ ــ لَمْ يَعُدُّوهَا بِوَجْهٍ مِنَ الْوُجُوهِ أَحَادِيثَ صَحِيحَةً، وَلَا مِمَّا يُعْتَمَدُ عَلَيْهِ فِي مَبَاحِثِ الْإِسْنَادِ، وَلَا مِمَّا تُقَامُ عَلَيْهِ حُجَّةٌ فِي الدِّينِ.

أَمَّا بَعْدُ، فَهَلُمَّ نَتَدَبَّرِ الْمَسْأَلَةَ بِتَفَحُّصٍ أَعْمَقَ. فَإِنَّ سَلْسِلَةَ الْإِسْنَادِ فِي الرِّوَايَةِ الْأُولَىٰ (أَيْ رِوَايَةِ النَّصِّ الْمَنْسُوبِ إِلَىٰ الشَّيْخِ الالنُّعْمَانِيِّ) طَوِيلَةٌ، تَبْدَأُ بِجَمَاعَةٍ يَرْوُونَ

اِسْتَيْقِظْ!

فَاعْلَمْ أَنَّ هٰذِهِ الْأَحَادِيثَ الثَّلَاثَةَ - وَخُصُوصًا الْأَوَّلَ مِنْهَا الْمَنْقُولَ عَنِ ٱلنُّعْمَانِيِّ - تُعَدُّ فِي جُمْلَتِهَا مِنَ ٱلرِّوَايَاتِ الْمُتَأَخِّرَةِ ٱلْمُثِيرَةِ لِلْجَدَلِ. فَإِنَّ نَبْرَتَهَا وَسِيَاقَهَا - فَضْلًا عَنْ دَوَافِعِهَا وَمَقَاصِدِهَا - تَكْشِفُ بِلَا رَيْبٍ عَنْ نِيَّاتٍ نَابِعَةٍ مِنْ بِيئَةٍ شِيعِيَّةٍ مُعَارِضَةٍ لِلْإِمَامِيَّةِ، طَاعِنَةٍ فِيهَا وَمُنَافِسَةٍ لَهَا. وَمَعَ مُرَاعَاةِ ٱلزَّمَنِ ٱلَّذِي عَاشَ فِيهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ جَعْفَرٍ النُّعْمَانِيُّ (تُوُفِّيَ سَنَةَ ٤٦٠هـ)، فَلَيْسَ مِنَ ٱلتَّخْمِينِ الْمَجْرَّدِ أَنْ نَرْبِطَ نَشْأَةَ هٰذِهِ ٱلرِّوَايَاتِ بِأُصُولٍ إِسْمَاعِيلِيَّةٍ فَاطِمِيَّةٍ دَخَلَتْ فِي ٱلْبِيئَةِ ٱلْإِمَامِيَّةِ عَنْ طَرِيقِ ٱلالنُّعْمَانِيِّ، فَضَمَّهَا إِلَى ٱلْمُتَرَاكِمِ ٱلْإِمَامِيِّ بَعْدَ أَنْ صَبَغَهَا بِصِبْغَةٍ إِمَامِيَّةٍ خَالِصَةٍ.

فَإِنَّ تَصْنِيفَ مَهْدِيِّينَ مُتَعَدِّدِينَ بَعْدَ ٱلْقَائِمِ يُمْكِنُ أَنْ يُفْهَمَ كَمُبَرِّرٍ لِتَسَلْسُلِ خُلَفَاءِ ٱلدَّوْلَةِ ٱلْفَاطِمِيَّةِ بَعْدَ عُبَيْدِ اللهِ ٱلْمَهْدِيِّ بِاللهِ، ٱلَّذِي زَعَمَ فِي بَعْضِ ٱلْمَرَاحِلِ أَنَّهُ ٱلْقَائِمُ. وَمِنْ ثَمَّ فَلَيْسَ مِنَ ٱلْمُسْتَبْعَدِ أَنْ يَكُونَ لِهٰذِهِ ٱلْأَحَادِيثِ أَصْلٌ مَثْنِيٌّ إِسْمَاعِيلِيٌّ، أُعِيدَ تَرْكِيبُهُ أَوْ أُعِيدَ سِيَاغَتُهُ عَلَى ضَوْءِ ٱلْمُصْطَلَحَاتِ وَٱلْمُعْتَقَدَاتِ ٱلْإِمَامِيَّةِ، سَوَاءٌ كَانَ ذٰلِكَ بِقَلَمِ ٱلالنُّعْمَانِيِّ نَفْسِهِ أَمْ بِقَلَمِ غَيْرِهِ. فَإِنَّ هٰذَا ٱلضَّرْبَ

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اِسْتَيْقِظْ!

مِنْ بَعْدِهِ ٱثْنَا عَشَرَ مَهْدِيًّا. فَإِذَا حَضَرَتْهُ ٱلْوَفَاةُ، فَلْيُسَلِّمْهَا إِلَىٰ ٱبْنِهِ أَوَّلِ ٱلْمَهْدِيِّينَ".

"لَهُ ثَلَاثَةُ أَسَامٍ، ٱسْمٌ كَٱسْمِي، وَٱسْمُ أَبِي، وَهُوَ عَبْدُ ٱللَّهِ وَأَحْمَدُ، وَٱلِاسْمُ ٱلثَّالِثُ ٱلْمَهْدِيُّ، وَهُوَ أَوَّلُ ٱلْمُؤْمِنِينَ.

٧ - **مُنْتَخَبُ ٱلْبَصَائِرِ**: مِمَّا رَوَاهُ ٱلسَّيِّدُ عَلِيُّ بْنُ عَبْدِ ٱلْحَمِيدِ بِإِسْنَادِهِ عَنِ ٱلصَّادِقِ عَلَيْهِ ٱلسَّلَامُ: أَنَّ مِنَّا بَعْدَ ٱلْقَائِمِ عَلَيْهِ ٱلسَّلَامُ ٱثْنَا عَشَرَ مَهْدِيًّا مِنْ وَلَدِ ٱلْحُسَيْنِ عَلَيْهِ ٱلسَّلَامُ.

٨ - **كَامِلُ ٱلزِّيَارَةِ**: أَبِي، عَنْ سَعْدٍ، عَنِ ٱلْجَامُورَانِيِّ، عَنِ ٱلْحُسَيْنِ بْنِ سَيْفٍ، عَنْ أَبِيهِ، عَنِ ٱلْحَضْرَمِيِّ، عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ ٱللَّهِ عَلَيْهِمَا ٱلسَّلَامُ، قَالَا فِي ذِكْرِ ٱلْكُوفَةِ: فِيهَا مَسْجِدُ سُهَيْلٍ ٱلَّذِي لَمْ يَبْعَثِ ٱللَّهُ نَبِيًّا إِلَّا وَقَدْ صَلَّى فِيهِ، وَمِنْهَا يَظْهَرُ عَدْلُ ٱللَّهِ، وَفِيهَا يَكُونُ قَائِمُهُ وَٱلْقُوَّامُ مِنْ بَعْدِهِ، وَهِيَ مَنَازِلُ ٱلنَّبِيِّينَ وَٱلْأَوْصِيَاءِ وَٱلصَّالِحِينَ.[٦]

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٦ http://shiaonlinelibrary.com/%D8%A7%D9%84%D9%83%D8%AA%D8%A8/1484_%D8%A8%D8%AD%D8%A7%D8%B1-%D8%A7%D9%84%D8%A3%D9%86%D9%88%D8%A7%D8%B1-%D8%A7%D9%84%D8%B9%D9%84%D8%A7%D9%85%D8%A9-

اِسْتَيْقِظْ!

جَمَاعَةٌ، عَنِ ٱلْبَزُوفَرِيِّ، عَنْ عَلِيِّ بْنِ سِنَانٍ ٱلْمَوْصِلِيِّ، عَنْ عَلِيِّ بْنِ ٱلْحُسَيْنِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ ٱلْخَلِيلِ، عَنْ جَعْفَرِ بْنِ أَحْمَدَ ٱلْمِصْرِيِّ، عَنْ عَمِّهِ ٱلْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ أَبِي عَبْدِ ٱللَّهِ ٱلصَّادِقِ، عَنْ آبَائِهِ، عَنْ أَمِيرِ ٱلْمُؤْمِنِينَ عَلَيْهِمُ ٱلسَّلَامُ، قَالَ:

قَالَ رَسُولُ ٱللَّهِ صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ فِي ٱللَّيْلَةِ ٱلَّتِي كَانَتْ فِيهَا وَفَاتُهُ لِعَلِيٍّ عَلَيْهِ ٱلسَّلَامُ:

"**يَا أَبَا ٱلْحَسَنِ**، أَحْضِرْ صَحِيفَةً وَدَوَاةً".

فَأَمْلَى رَسُولُ ٱللَّهِ صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَصِيَّتَهُ حَتَّى ٱنْتَهَى [إِلَى] هَٰذَا ٱلْمَوْضِعِ، فَقَالَ:

"يَا عَلِيُّ، إِنَّهُ سَيَكُونُ بَعْدِي ٱثْنَا عَشَرَ إِمَامًا، وَمِنْ بَعْدِهِمْ ٱثْنَا عَشَرَ مَهْدِيًّا، فَأَنْتَ يَا عَلِيُّ أَوَّلُ ٱلِاثْنَيْ عَشَرَ ٱلْإِمَامِ".

وَسَاقَ ٱلْحَدِيثَ إِلَىٰ أَنْ قَالَ:

"وَلْيُسَلِّمْهَا ٱلْحَسَنُ عَلَيْهِ ٱلسَّلَامُ إِلَى ٱبْنِهِ **م ح م د** ٱلْمُسْتَحْفَظِ مِنْ آلِ مُحَمَّدٍ صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَيْهِمْ، فَذٰلِكَ ٱثْنَا عَشَرَ إِمَامًا، ثُمَّ يَكُونُ

اِسْتَيْقِظْ!

كَتَبَ الرَّدَى، وَتَكَلَّمَ الْفُحْشَ الَّذِي ✻ جَعَلَ الْأَفُولَ عِوَضَ النُّورِ الْمُبِينْ
فَاعْلَمْ يَا صَاحِ، إِنَّ فِتْنَتَهُ قِطَعَتْ ✻ سُبُلَ الْهُدَى، وَسَتَسْقُطُ فِي الْحِينِ

٢: فِي عَدَمِ قَابِلِيَّةِ ٱلِاعْتِمَادِ عَلَى حَدِيثِ ٱلْمَهْدِيِّينَ ٱلِاثْنَيْ عَشَرَ فِي كِتَابِ ٱلْغَيْبَةِ لِلنُّعْمَانِيِّ فِي ٱلسِّيَاقِ ٱلِاثْنَيْ عَشَرِيِّ ٱلْإِمَامِيِّ

أَمَّا أَسَاسُ الدَّعَاوَى الْمَشْبُوهَةِ الَّتِي طَرَحَهَا كُلٌّ مِنَ الْمُعَلِّمِ وَالتِّلْمِيذِ، فَيَرْجِعُ إِلَى ثَلَاثَةِ أَحَادِيثَ يَبْدُو أَنَّهَا دَخَلَتْ فِي الْمُتَوَاتِرِ الْإِمَامِيِّ الِاثْنَيْ عَشَرِيِّ - وَفِي آخِرِ الْأَمْرِ إِلَى كِتَابِ الْغَيْبَةِ لِلنُّعْمَانِيِّ - عَنْ طَرِيقِ الدَّوَائِرِ الإِسْمَاعِيلِيَّةِ الْفَاطِمِيَّةِ الْأُولَى حَوْلَ عُبَيْدِ اللهِ الْمَهْدِيِّ بِاللهِ (تُوُفِّيَ سَنَةَ ٣٢٢هـ) - أَوْ حَتَّى فِي وَقْتٍ أَسْبَقَ (وَسَنَتَنَاوَلُ ذٰلِكَ فِي خِتَامِ هٰذَا الْفَصْلِ). وَسَنَذْكُرُ هٰذِهِ الْأَحَادِيثَ، ثُمَّ نُعَلِّقُ عَلَيْهَا. وَهَا هِيَ:

٦ - الغَيْبَةُ:

اِسْتَيْقِظْ!

قَصِيدَةُ التَّجَلِّي عَلَى دَجَّالِ الزَّمَانِ

يَا قَارِئًا فَافْتَحْ بَصِيرَتَكَ الَّتِي ❊ أَخْفَى الضِّيَاءُ جَلَالُهَا فِي الْمُقْتَضَى

هٰذَا كِتَابُ الشَّقْوَةِ الْمَسْرُوقِ مِنْ ❊ سِرِّ الْقُدَامَى، لَيْسَ فِيهِ مُرْتَضَى

سَرَقَ العُنْوَانَ مِنَ القِدَمِ الَّذِي ❊ فِيهِ النُّجُومُ تَنَافَحَتْ وَتَنَافَرَا

وَجَعَلَهُ مِمَّا يُبَاعُ كَبِيعَةٍ ❊ لَا يَعْرِفُ الْأَغْمَاضُ فِيهِ مَسَافِرَا

كَتَبَ السُّفَالَةَ فِي جَنَابِ فَاطِمٍ ❊ وَادَّعَى لِآدَمَ وَصْلَ مَنْ لَمْ يُوصَلِ

وَافْتَرَى كَذِبًا عَلَى سِرٍّ سَمَا ❊ حَيْثُ التَّجَلِّي كَانَ فِي النُّورِ الْأَجَلِّ

حَوَّلَ الْأَسْرَارَ لِفَحْشٍ بَاذِخٍ ❊ وَانْحَطَّ بِالْمَعْنَى إِلَى التَّسْفِيهِ

وَلَوْ كَانَ لَهُ قَلْبٌ لَرَأَى ❊ أَنَّ التَّجَلِّي لَا يُنَالُ بِفَحْشِهِ

فَاطِمَةٌ هِيَ شَجَرَةُ الْأُفُقِ الَّذِي ❊ فِيهِ الْبَيَانُ تَنَزَّلَ وَتَجَلَّدَا

وَحَوَّاءُ فِيهَا، لَا افْتِرَاقَ بَيْنَهُمَا ❊ إِلَّا لِعَيْنِ مَنْ تَجَاهَلَ أَوْ عَدَا

مَاذَا تُرِيدُ يَا ابْنَ كِذْبٍ وَافْتِرَاءٍ؟ ❊ تَنْكِحُ النُّورَ بِزُورٍ وَاشْتِهَاءِ

أَمِ انْقَطَعَتْ مِنْكَ السَّبِيلُ إِلَى العُلَا ❊ فَأَجَبْتَ خَصْيَانَ الزَّمَانِ بِغِيْوَاءِ؟

مَا كُلُّ مَنْ نَادَى بِأَسْمَاءِ الْهُدَىٰ ❊ صَارَ الْمَسِيحَ وَلَا دَعَا إِلَّا اغْتَوَى

فَأَبُو الْكَاذِبِ مَهْدِيُّ السُّفَلِ الَّذِي ❊ بَاعَ التَّجَلِّي لِلشَّهَاوَاتِ الْهَوَى

اِسْتَيْقِظْ!

الْمُعَلِّمِ وَالتِّلْمِيذِ هُمَا فِي طَلِيعَةِ أَعْدَاءِ ٱلْمُشْرَفِينَ ٱلرُّوحِيِّينَ فِي هٰذَا ٱلزَّمَانِ، قَدِ ٱسْتَبْدَلَا سِرَّ ٱلتَّجَلِّي بِسِرْدٍ وَضِيعٍ مِنَ ٱلشَّهَوَاتِ ٱلْجِنْسِيَّةِ ٱلْجَبَانَةِ نَسَبُوهَا إِلَى آدَمَ عَلَيْهِ السَّلَامُ، نَعُوذُ بِٱللَّهِ مِنْ هٰذِهِ ٱلْمَظَاهِرِ مِنَ ٱلْحَمَاقَةِ ٱلشَّرِيرَةِ.

إِنَّ اللَّهَ يَرْفَعُ إِلَى الأَعْمَاقِ ٱللَّانِهَائِيَّةِ، وَأَمَّا ٱلشَّيْطَانُ فَيُبَخِّسُ دَوْمًا ٱلْحَقَائِقَ ٱلرَّفِيعَةَ، وَيُحَقِّرُهَا وَيُهَوِّنُهَا، وَيُدَنِّسُهَا بِأَدْنَى دَرَجَاتِ ٱلْإِنْحِطَاطِ. وَهٰكَذَا صَنَعَ ٱلْهَبَاءُ بِٱلْبَيَانِ، وَهٰكَذَا يَصْنَعُ هٰذَا ٱلدَّعِيُّ ٱلْوَقِحُ فِي هٰذَا ٱلْيَوْمِ، فَافْهَمُوا يَا أُوْلِي ٱلْأَلْبَابِ.

وَلٰكِنْ هٰذَا هُوَ شَأْنُ كُلِّ مَا يَكْتُبُهُ وَيَنْطِقُ بِهِ هٰذَا ٱلدَّجَّالُ ٱلذَّلِيلُ ٱلْمَسْخُوطُ ٱلَّذِي طَبَعَ ٱللَّهُ عَلَىٰ قَلْبِهِ، فَجَعَلَهُ عَمًى وَصَمَمًا، وَفِي ذَٰلِكَ لَآيَةٌ بَيِّنَةٌ ﴿**لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ**، ق: ٣٧﴾، وَأَبُو الْكَاذِبِ لَيْسَ إِلَّا مَهْدِيًّا لِلْفَاسِقِينَ وَمِنْ أَجْلِ الْفَاسِقِينَ: شَيْطَانٌ يَتَظَاهَرُ أَنَّهُ مَسِيحُ اللهِ، مَقْذُوفٌ مِنْ أَفْوَاهِ الْوَظَائِفِ الشَّاذَّةِ لِشَيْطَانِ الرَّأْسْمَالِيَّةِ النِّيُولِيبِرَالِيَّةِ نَفْسِهَا، فَافْهَمْ!

وَفِي هٰذَا دَلِيلٌ لِذَوِي التَّمْيِيزِ - أُولِي الْأَبْصَارِ النَّافِذَةِ - عَلَى أَنَّ هٰذَا الرَّجُلَ وَزُمْرَتَهُ لَيْسُوا إِلَّا دُمًى فِي يَدِ الْمُسْتَعْمِرِ، صُمِّمُوا لِغَرَضٍ وَاحِدٍ وَهُوَ تَشْوِيشُ الْجُمُوعِ وَتَفْرِقَتُهُمْ، لِيَصُدُّوا ظُهُورَ الْحَقِّ الْحَقِيقِيِّ!

اِسْتَيْقِظْ!

فِي التَّشْوِيهِ التَّامِّ لِلسِّيَاقِ الَّذِي قَدَّمَهُ النُّقْطَةُ الْأُولَى فِي تَعْلِيقِهِ اللَّطِيفِ الْبَاطِنِيِّ عَلَى هٰذِهِ النُّكْتَةِ الدَّقِيقَةِ مِنْ قِبَلِ أَبِي الْكَاذِبِ، اُنْظُرْ كَيْفَ فَصَلَ بَيْنَ حَوَّاءَ **عَلَيْهَا النُّورُ** وَفَاطِمَةَ **عَلَيْهَا نُورُ الْأَنْوَارِ** وَجَعَلَهُمَا شَخْصِيَّتَيْنِ تَجَلِّيَّتَيْنِ مُتَمَايِزَتَيْنِ، فِي حِينِ أَنَّ فِي رِوَايَةِ النُّقْطَةِ الْأُولَى، فَإِنَّ تَجَلِّيَ حَوَّاءَ **عَلَيْهَا النُّورُ** كَشَجَرَةِ الْحَقِيقَةِ هِيَ عَيْنُهَا فَاطِمَةُ **عَلَيْهَا نُورُ الْأَنْوَارِ**. وَتَأَمَّلْ أَيْضًا كَيْفَ اسْتَوْلَى أَبُو الْكَاذِبِ عَلَى الرِّوَايَةِ الْمُخْتَلَقَةِ الرَّبَّانِيَّةِ عَنْ لِيلِيثْ، ثُمَّ نَسَبَهَا إِلَى ذَاتِ فَاطِمَةَ **عَلَيْهَا النُّورُ**، أَعُوذُ بِاللَّهِ مِنْ هٰذَا الْخُبْثِ الْفَاجِرِ!

فِي كُلِّ مَوْضِعٍ نَنْظُرُ فِيهِ مِنْ كِتَابَاتِ هٰذَا الشَّيْطَانِ وَتَصْرِيحَاتِهِ وَخُطَبِهِ، نُشَاهِدُ هٰذِهِ الْجِنْسَنَةَ الْوَاضِحَةَ الْفَاجِرَةَ السَّاذَجَةَ لِلْبَاطِنِ وَالرُّوحَانِيِّ، وَذٰلِكَ لِدَلِيلٌ بَيِّنٌ قَاطِعٌ عَلَى أَنَّ هٰذَا الشَّيْطَانَ لَمْ يَرْتَقِ فَوْقَ لَطِيفَتِهِ الْجِذْرِيَّةِ (الشَّكْرَة)، بَلْ إِنَّهُ مَحْبُوسٌ فِيهَا بِالْكُلِّيَّةِ! وَلٰكِنْ تِلْكَ هِيَ عَلَامَةُ الزَّمَانِ مَعَ كُلِّ أُولٰئِكَ الْمُرْشِدِينَ الْكَذَبَةِ وَالْأَنْبِيَاءِ الْمُزَيَّفِينَ الَّذِينَ يَنَالُونَ شَيْئًا مِنَ الشُّهْرَةِ فِيهِ. وَتِلْكَ سِيمَاهُ الشَّيْطَانِ، يَأْخُذُ مِنْ أَعْمَاقِ كُلِّ دَهْرٍ فَيُسَطِّحُهَا، وَيَجْعَلُ الجَلِيلَ سَخِيفًا، وَالْغَوْرَ سَطْحًا.

فَذٰلِكَ مَا اقْتَرَفَهُ أَبُو الْكَاذِبِ فِيمَا سَبَقَ، فَإِنْ كَانَ مَا نُسِبَ إِلَى أَحْمَدَ ٱلْحَسَنِ عَلَى لِسَانِ أَبِي الْكَاذِبِ صَادِقًا، فَإِنَّ ٱلتُّفَّاحَةَ لَمْ تَسْقُطْ بَعِيدًا عَنِ ٱلشَّجَرَةِ، إِذْ كِلَا

اِسْتَيْقِظْ!

وَهٰذَا - بِلَا رَيْبٍ - انْتِحَالٌ حَرْفِيٌّ مَحْضٌ، مَعْكُوسٌ تَمَامًا، مُبَسَّطٌ تَبْسِيطًا مُخِلًّا، وَمُجَنَّسٌ تَجْنِيسًا فَاحِشًا، مَسْرُوقٌ مِنْ مَوْضِعٍ مِفْصَلِيٍّ فِي **تَفْسِيرِ سُورَةِ الْبَقَرَةِ** لِلنُّقْطَةِ الْأُولَىٰ، سَيِّدِنَا الْبَابِ عَلَيْهِ النُّور؛ وَهُوَ الْمَوْضِعُ الَّذِي كُنَّا وَمَا زِلْنَا نَكْتُبُ عَنْهُ، وَنُعَلِّقُ عَلَيْهِ، وَنُذِيعُهُ عَلَى الشَّابِكَةِ لِسِنِينَ طِوَالٍ. فَلْنَقُمْ إِذًا بِذِكْرِهِ؛ وَإِلَيْكُمْ النَّصُّ، لِتَعْلَمُوا، قَوْلُهُ تَعَالَى:

﴿إِنَّ آدَمَ خَلَقَ اللهُ مَبْدَأَ وُجُودِهِ مِنْ فَاضِلِ أَشِعَّةِ جِسْمِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَالشَّيْءُ لَا يُقْرَبُ وَرَاءَ مَبْدَئِهِ فَلَمَّا قَرُبَ آدَمُ بِالشَّجَرَةِ الْحَقِيقَةِ الْمُتَجَلِّيَةِ مِنَ الْفَاطِمَةِ عَلَيْهَا السَّلَامُ بِقُرْبِ الْوُجُودِ، عَصَى رَبَّهُ لِأَنَّ اللَّهَ سُبْحَانَهُ أَمَرَهُ أَنْ لَا تُقْرَبَهَا إِلَّا بِالْوِجْدَانِ الْمُقَرَّبِ، هِيَ الشَّجَرَةُ لَا سِوَاهَا﴾.[٥]

[٥] **INBMC BAQ6014**: 155 (Pdf: 40), online, https://archive.org/details/baq-6014.-c (retrieved 10 May 2025 CE).

اِسْتَيْقِظْ!

فِي كَشْفِ زَيْفِ طَوَائِفِ الْأَجْسَامِ الطَّائِرَةِ، ثُمَّ فِي آخِرِ أَيَّامِهِ تَبَنَّى خِطَابَهَا الْمُصْطَنَعَ لِنَفْسِهِ نَبِيًّا كَاذِبًا، وَسَمَّى مَسْخَهُ الْمُسَمَّى كِتَابًا، بِعُنْوَانِ كِتَابٍ شَهِيرٍ مِنْ تُرَاثِ السِّحْرِ النَّجْمِيِّ فِي الْقُرُونِ الْوُسْطَى؟

وَلَنْ نَتَصَدَّىٰ هَاهُنَا لِكُلِّ مَوْرِدٍ مِنْ مَوَارِدِ هَذَا السَّرِقَاتِ الْمُبَاشِرَةِ وَتَبْسِيطَاتِهَا الْمُسْتَخَفَّةِ فِي ذٰلِكَ الْكِتَابِ الْمُسْتَهْزَإِ بِهِ، إِذْ لَا يَلِيقُ بِمَقَامِنَا أَنْ نَغُوصَ فِي كُلِّ جُزْئِيَّةٍ مِنْ هٰذَا الرَّوَثِ الذِّهْنِيِّ الَّذِي بَصَقَهُ كَلْبٌ أَجْرَبُ مِنْ كِلَابِ الْجَحِيمِ؛ إِلَّا أَنَّا سَنُشِيرُ إِلَىٰ مِثَالٍ فَاضِحٍ وَاحِدٍ فِي بَدَايَتِهِ، لِيَكُونَ عَلَيْهِ الدَّلِيلُ وَمِنْهُ الْمِثَالُ. فِي الصَّفْحَةِ الرَّابِعَةِ (صَفْحَةُ ١٨ فِي نُسْخَةِ الـ PDF) مِنْ ذٰلِكَ الْكِتَابِ الْمَلْعُونِ، يَقُولُ أَبُو الْكَاذِبِ:

> بَيَّنَ... أَحْمَدُ الحَسْ... أَنَّ حَوَّاءَ جُسِّدَتِ السَّيِّدَةُ...، بِالدَّلَالَةِ لِأَنَّ فَاطِمَةَ كَانَتْ هِيَ الشَّجَرَةَ الْمُحَرَّمَةَ، وَلَمَّا عَلِمَ آدَمُ...أَنَّ اللّٰهَ خَلَقَ أَفْضَلَ مِنْ حَوَّاءَ ذَهَبَ إِلَى فَاطِمَةَ (عَلَيْهَا السَّلَامُ) وَحَاوَلَ أَنْ يَحْكُمَهَا. وَلِهٰذَا السَّبَبِ جُسِّدَتْ حَوَّاءُ فَاطِمَةَ، حَسَدَتْهَا عَلَى رُؤْيَةِ آدَمَ فِيهَا، وَلٰكِنْ لَمْ يَسْتَطِعْ آدَمُ...أَنْ يَنْكِحَ فَاطِمَةَ...

اِسْتَيْقِظْ!

وَإِلَى اللَّهِ الْمَسِيرُ فِي كُلِّ حِينٍ، فَاللَّهُ صِرَاطُ الْمُنِيرُ!

١: فِي سَرِقَةِ الأُسْتَاذِ وَتِلْمِيذِهِ، وَمَا اقْتَرَفَا مِنَ التَّبْسِيطِ الْمُبْتَذَلِ لِمَا سَطَوَا عَلَيْهِ

اِعْلَمْ، أَيُّهَا الْقَارِئُ - فَتَحَ اللَّهُ بَصِيرَتَكَ - أَنَّ كِتَابَ أَبِي الْكَاذِبِ الْمُسَمَّىٰ "**غَايَةَ الْحَكِيمِ**"،[٣] وَهُوَ عُنْوَانٌ مَسْرُوقٌ صَرِيحًا وَبِدُونِ إِبْدَاعٍ مِنَ الْعُنْوَانِ الْعَرَبِيِّ الْأَصْلِيِّ لِكِتَابِ [**Picatrix**]،[٤] إِنَّمَا هُوَ كِتَابٌ مُمْتَلِئٌ بِالْهُرَاءِ السَّقِيمِ، مَسْبُوكٌ مِنْ أَوَّلِهِ إِلَىٰ آخِرِهِ بِمَوَادٍّ مَسْرُوقَةٍ مُمَسَّحَةٍ، مُبَسَّطَةٍ تَبْسِيطَ الْغِرِّ الْجَاهِلِ.

وَهَذَا بِنَفْسِهِ كَافٍ فِي نَقْضِ كُلِّ مَا يَدَّعِيهِ أَبُو الْكَاذِبِ، وَكَاشِفٌ لِمَنْ أَبْصَرَ عَنْ سَطْحِيَّةِ تَزْيِيفِهِ، فَكَيْفَ بِجَهْلِ أَتْبَاعِهِ الَّذِينَ هُمْ أَشْبَاهُهُ فِي الْجَهْلِ، فَإِنَّهُ نَفْيٌ لِإِثْبَاتِنَا، وَجَهْلٌ لِعَقْلِنَا. لِأَنَّهُ أَيُّ نَوْعٍ مِنَ الْحُمُقِ الْمُتَكَبِّرِ هُوَ ذَاكَ الَّذِي قَضَى أَوَائِلَ مِهْنَتِهِ

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٣ https://archive.org/details/the-goal-of-the-wise-ar

٤ https://ar.wikipedia.org/wiki/%D8%BA%D8%A7%D9%8A%D8%A9_%D8%A7%D9%84%D8%AD%D9%83%D9%8A%D9%85

اِسْتَيْقِظْ!

أَنْ تَكُونَ مُوَادًّا لِأَيِّ حُكُومَةٍ أَوْ سُلْطَةٍ - وَنَحْنُ لَسْنَا كَذٰلِكَ بَتَّةً - وَلٰكِنْ يَجِبُ تَسْمِيَةُ تِلْكَ ٱلْمَهَازِلِ بِٱسْمِهَا، مَعَ كَشْفِ ٱلدَّوَافِعِ ٱلْفَاشِيَّةِ ٱلْمُطْمُورَةِ تَحْتَهَا.

فَلِكُلِّ مَا يَقُولُونَ وَيُزَخْرِفُونَ، وَمَا يَجْمَعُونَ مِنْ أَزْيَاءٍ وَصَخَبٍ وَخَلِيطٍ جَدِيدٍ، فَإِنَّ هٰذِهِ الْفِرْقَةَ وَقَائِدَهَا مَطْلِيُّونَ فِي جُبَّةِ الْفَاشِيَّةِ الْإِسْتِبْدَادِيَّةِ، وَتِيُوقْرَاطِيُّونَ لَا يَسْتَحُونَ، يُرِيدُونَ تَكْبِيلَ الْبَشَرِيَّةِ أَكْثَرَ مِمَّا هِيَ مَكْبُولَةٌ، وَلَا يَسْعَوْنَ إِلَىٰ تَحْرِيرِهَا مِنْ قُيُودِ الْأَيْدِيُولُوجِيَّاتِ الَّتِي طَالَمَا حَاصَرَتْهَا.

وَأَمَّا نَحْنُ، فَنَحْنُ ضِدُّ الْفَاشِيَّةِ، وَضِدُّ الْإِسْتِبْدَادِ، وَضِدُّ التِيُوقْرَاطِيَّةِ، وَفِي نَفْسِ الْوَقْتِ نَحْنُ صُوفِيُّونَ بَاطِنِيُّونَ مُنْذُ بَدَايَةِ أَمْرِنَا، وَفَوْقَ ذٰلِكَ نَحْنُ صَاحِبُ الْحَقِّ الْمَشْرُوعِ عَلَىٰ سُدَّةِ الْبَيَانِ، وَآخِرُ الْبَابِيِّينَ الْمَعْرُوفِينَ فِي هٰذَا الزَّمَانِ، وَبِذٰلِكَ نَحْنُ أَقْدَرُ النَّاسِ عَلَىٰ كَشْفِ زَيْفِ هٰذِهِ الْمَهْزَلَةِ. فَلَا يُمْكِنُ لِأَحَدٍ أَنْ يَتَّهِمَنَا بِالْتَعَصُّبِ الدِّينِيِّ أَوْ غَيْرِهِ، لِأَنَّ لَنَا سَجِلًّا طَوِيلًا فِي نَقْدِ كُلِّ الْأَدْيَانِ الظَّاهِرَةِ، وَقَدْ بَدَأْنَا مِسِيرَتَنَا الْعَلَنِيَّةَ فِي مُجَابَهَةِ التَّنْظِيمِ الْبَهَائِيِّ الْكُبْرَىٰ مُنْذُ أَكْثَرَ مِنْ ثَلَاثِينَ سَنَةً. فَلَسْنَا بِعَدُوٍّ سَهْلٍ عَلَىٰ أَبِي الْكَاذِبِ وَأَتْبَاعِهِ الْهَاوِسِينَ، بَلْ إِنَّهُمْ يُوَاجِهُونَ فِينَا الْعَلِيَّ نَفْسَهُ - إِلَهَ الْحَقِّ الْحَيِّ -، وَفِي هٰذِهِ الْمُوَاجَهَةِ، فَإِنَّ الْعَلِيَّ لَيَنْتَصِرَنَّ عَلَيْهِمْ بِلَا رَيْبٍ وَلَا شَكٍّ، كَمَا تَطْلُعُ الشَّمْسُ عَلَىٰ أُفُقِهَا فِي كُلِّ يَوْمٍ! يَا حَقُّ آمِين!

اِسْتَيْقِظْ!

وَ عَلَىٰ سَبِيلِ الْمِثَالِ، فَإِنَّ هٰؤُلَاءِ الْمُنْتَمِينَ إِلَى هٰذِهِ الْفِرْقَةِ الْمُنْحَرِفَةِ يُجَاهِرُونَ بِٱسْتِفْزَازِ ٱلْحُكُومَاتِ وَٱلسُّلُطَاتِ أَيْنَمَا حَلُّوا، وَذٰلِكَ بِشَتَّى أَنْوَاعِ ٱلِٱسْتِفْزَازَاتِ ٱلْمُجَرَّمَةِ وَقَابِلَةٍ لِلتَّبِعَةِ ٱلْقَضَائِيَّةِ، سَوَاءٌ كَانَتْ عَبْرَ ٱلْعُرُوضِ ٱلْعَامَّةِ فِي سَاحَةِ بَطْرُسَ، أَوْ عَبْرَ ٱلتَّبْشِيرِ ٱلْعُدْوَانِيِّ فِي ٱلْفَضَاءِ ٱلْفَاتِحِ، أَوِ ٱلِٱحْتِيَالِ ٱلتِّجَارِيِّ وَٱلِٱبْتِزَازِ ٱلْمُنَظَّمِ، وَفِي بَعْضِ ٱلْحَالَاتِ بَلْ حَتَّىٰ ٱلْقَتْلِ - عَلَىٰ وَجْهِ ٱلِٱدِّعَاءِ -؛ فَإِذَا رَدَّتِ ٱلْحُكُومَاتُ وَٱلسُّلُطَاتُ، زَعَمُوا ٱلِٱضْطِهَادَ، وَهَرَعُوا إِلَىٰ مُنَظَّمَاتِ حُقُوقِ ٱلْإِنْسَانِ ٱلْغَرْبِيَّةِ، ٱلَّتِي تَبْدُو سَعِيدَةً بِٱلِٱسْتِجَابَةِ لَهُمْ، فَتُسَجِّلُ تِلْكَ ٱلْوَاقِعَاتِ ٱلْمَشْكُوكَةِ عَلَىٰ أَنَّهَا حَالَاتُ ٱضْطِهَادٍ، إِذْ يَبْدُو أَنَّ ذٰلِكَ يُسَاعِدُ عَلَىٰ رَفْعِ حِصَصِ تِلْكَ ٱلْمُنَظَّمَاتِ - وَٱلْحِصَصُ تَعْنِي ٱلدَّعْمَ ٱلْمَالِيَّ.

وَإِنْ كُنَّا لَا نُسَمِّي تِلْكَ ٱلْحَوَادِثَ - وَمَا يَأْتِي عَلَىٰ شَاكِلَتِهَا - بِأَقَلَّ مِنْ كَوْنِهَا ضِدَّ ٱلثَّوْرَةِ وَنَقِيضَهَا، فَذٰلِكَ لِأَنَّهَا "رَايَاتٌ كَاذِبَةٌ" بِكُلِّ مَا فِي ٱلْمَعْنَىٰ، تَمْثُلُ فِي جَوْهَرِهَا كُلَّ مَا تَفْعَلُهُ ٱلرِّجْعِيَّةُ وَٱلضِّدُّ ثَوْرِيَّةِ، مِمَّنْ تَقَنَّعَ عَلَىٰ مَرِّ ٱلتَّارِيخِ بِمَا لَيْسَ فِيهِ، بُغْيَةَ ٱلْوُصُولِ إِلَىٰ هَدَفٍ سِيَاسِيٍّ، سَوَاءٌ كَانَ شُهْرَةً أَوْ غَيْرَ ذٰلِكَ.

وَإِنَّ ٱلْبَرِيطَانِيِّينَ - ٱلَّذِينَ تَتَّخِذُ هٰذِهِ ٱلْفِرْقَةُ أَرْضَهُمْ مَقَرًّا لَهَا حَالِيًّا - قَدْ أَتْقَنُوا هٰذِهِ ٱلصَّنْعَةَ، وَمَا يَتَّصِلُ بِهَا مِنْ حِيَلٍ خَفِيَّةٍ، عَلَىٰ مَرِّ ٱلتَّارِيخِ ٱلْحَدِيثِ. وَلَا يَلْزَمُ

اِسْتَيْقِظْ!

وَكُلُّ ذٰلِكَ لِكَيْ تَزْدَادَ سُلْطَةُ هَؤُلَاءِ الشَّيَاطِينِ، وَيَتَعَاظَمَ نُفُوذُهُمْ، وَيَزْدَادَ الْخَبَلُ وَالْيَأْسُ فِي الْعَالَمِ أَكْثَرَ وَأَكْثَرَ. ﴿**وَمَكَرُوا وَمَكَرَ ٱللَّهُۖ وَٱللَّهُ خَيْرُ ٱلْمَاكِرِينَ**، آل عمران: ٥٤﴾.

إِنَّ صِدْقَ الرِّسَالَةِ شَيْءٌ، وَسَنُبَيِّنُ فِي صَفَحَاتِ هٰذِهِ الرِّسَالَةِ أَنَّهُ مَعْدُومٌ تَمَامًا فِي الْحَالَةِ الْخَاصَّةِ بِهٰذِهِ الْفِرْقَةِ؛ بَلْ إِنَّ الْأَمْرَ الْأَخْطَرَ، وَالَّذِي يُظْهِرُ «ذَيْلَ الدِّيكِ» عَلَىٰ حَقِيقَتِهِ، هُوَ الْمَالُ وَالْبِنْيَةُ التَّحْتِيَّةُ الْقَائِمَةُ خَلْفَهُمْ، وَالَّتِي تَدْفَعُهُمْ نَحْوَ الْعَلَنِ وَتُرَوِّجُهُمْ فِي الْفَضَاءِ الْعَامِّ؛ وَأَعْنِي بِذٰلِكَ تِلْكَ الْمَصَالِحَ الْخَفِيَّةَ الْمُظْلِمَةَ وَالْتَّلَاكُفَاتِ السِّيَاسِيَّةَ النَّافِذَةَ فِي غَرْبِ أُورُوبَّا وَالْعَالَمِ الْأَنْجْلُوسَكْسُونِيِّ، وَالَّتِي تَتَحَمَّلُ الْمَسْؤُولِيَّةَ الْمُبَاشِرَةَ فِي ذٰلِكَ.

وَإِنَّ مِنْ جُمْلَةِ الْمُشْكِلَةِ هُنَا أَنَّ قِيَادَاتِ الْمُسْلِمِينَ فِي أَنْحَاءِ الْعَالَمِ، فِي أَغْلَبِهِمْ، شَيَاطِينُ مُتَجَذِّرُونَ وَظَلَمَةٌ فِي ذَوَاتِهِمْ، يَصُدُّونَ النَّاسَ الْجَرْحَىٰ وَالْيَائِسِينَ عَنْ أَنْفُسِهِمْ، وَيَدْفَعُونَهُمْ إِلَىٰ أَحْضَانِ طَائِفَةٍ أُخْرَىٰ مِنَ الشَّيَاطِينِ، شَرًّا أَوْ أَشَدَّ شَرًّا مِنْهُمْ. فَهٰذَا الِانْحِرَافُ فِي الدِّيَالِكْتِيكِ هُوَ مَا يُفَسِّرُ الْحَرَاكَ الْحَقِيقِيَّ مِنْ وَرَاءِ الْأُمُورِ، وَيُبَيِّنُ لِمَاذَا تَنْدَفِعُ الْوُجُوهُ الْوَقِحَةُ - بَلِ الْإِجْرَامِيَّةُ - إِلَىٰ مَا نُشَاهِدُهُ فِي هٰذِهِ الْحَالَةِ الْخَاصَّةِ.

اِسْتَيْقِظْ!

فَاحِشًا - تُسَارِعُ فِي نُصْرَتِهِمْ، وَتُقِرُّ دَعَاوَاهُمْ، وَتَكْتُبُ التَّقَارِيرَ فِي صَالِحِهِمْ، حَتَّىٰ فِي بِلَادٍ كَمَا يُقَالُ لَيْسَتْ بِإِسْلَامِيَّةٍ، وَلَا مُعَادِيَةً لِلْغَرْبِ، كَالسُّوَيْدِ وَتَايْلَنْدَ. وَهٰؤُلَاءِ بِدَوْرِهِمْ يَسْتَغِلُّونَ ذٰلِكَ كَذَخِيرَةٍ إِعْلَامِيَّةٍ لِلتَّرْوِيجِ لِذَوَاتِهِمْ، وَلِتَوْسِيعِ نُفُوذِهِمْ وَسَمِّهِمْ فِي الْآفَاقِ. فَأَيْنَ سَبَقَ لَنَا أَنْ شَهِدْنَا مِثْلَ هٰذَا مِنْ قَبْلُ؟

كُلُّ نَوْعٍ مَعْرُوفٍ أَوْ مَجْهُولٍ مِنَ الْخِدَاعِ، وَالِاخْتِرَاقِ، وَالْفَسَادِ، وَالِاسْتِغْلَالِ، وَالرَّشْوَةِ، يُسْتَعْمَلُ عَلَىٰ الدَّوَامِ عَلَى يَدِ هٰؤُلَاءِ الشَّيَاطِينِ الْبَشَرِيَّةِ الْمُسْتَكْبِرَةِ، لِغَرَضٍ وَاحِدٍ، وَهُوَ: مَنْعُ ظُهُورِ أَيِّ حَرَكَةٍ حَقِيقِيَّةٍ صَادِقَةٍ فِي أَيِّ مَكَانٍ فِي الْعَالَمِ تَتَحَدَّاهُمْ، وَلِكَيْ تُزِيلَ سُلْطَتَهُمْ الْفَاسِدَةَ الْمُغْتَصَبَةَ مِنْ وَجْهِ الْأَرْضِ إِلَى الْأَبَدِ. وَهٰؤُلَاءِ، فِي الْوَقْتِ نَفْسِهِ، يُرَوِّجُونَ لِشَخْصِيَّاتٍ غَامِضَةٍ، مُجْرِمَةٍ، كَالَّذِينَ هُمْ مَوْضِعُ هٰذِهِ الرِّسَالَةِ.

وَلَقَدْ بَلَغَ بِهِمُ الْمَكْرُ أَنْ يُنْشِئُوا أَحْيَانًا حَرَكَاتٍ زَائِفَةً، وَصُنْدُوقِيَّةً، يُدَّعَىٰ أَنَّهَا ضِدَّهُمْ، فِي حِينَ أَنَّهُمْ هُمُ الَّذِينَ يَسُوقُونَهَا وَيُدِيرُونَهَا فِي الْخَفَاءِ، لِكَيْ يَتَابِعَهَا السُّذَّجُ وَالْغَافِلُونَ، فَيَسِيرُوا خَلْفَهُمْ إِلَى الْهَاوِيَةِ: هَاوِيَةِ الْهَلَاكِ الْجَسَدِيِّ وَالرُّوحِيِّ.

اِسْتَيْقِظْ!

الِاجْتِمَاعِيُّونَ وَأَهْلُ السُّلْطَةِ - لَهَا الْقُدْرَةُ عَلَى تَسْوِيقِ الشَّيْطَانِ فِي أَعْيُنِ النَّاسِ عَلَى أَنَّهُ هُوَ اللهُ، وَجَعْلِ السَّوَادِ بَيَاضًا، وَالْعُلُوِّ سُفْلًا، وَالْبَاطِلِ حَقًّا!

وَهٰذِهِ بِعَيْنِهَا حَقِيقَةُ أَبِي الْكَاذِبِ وَمُعَلِّمِهِ الْمُؤَسِّسِ، وَالطَّائِفَةِ الَّتِي أَسَّسَاهَا، الَّتِي يَعْتَرِفُونَ بِأَلْسِنَتِهِمْ أَنَّهُمْ يُوَسِّعُونَهَا وَيَنْشُرُونَ دُعَاهَا، وَيُسَوِّقُونَ مَعَانِيَهَا الزَّائِفَةَ الْفَاجِرَةَ - وَمِنْ خِلَالِهَا يَخْلِطُونَ الْحَقَّ بِالْبَاطِلِ - عَنْ طَرِيقِ شَبَكَةِ الْإِنْتِرْنِتِ وَمِنْ وَسَائِلِ التَّوَاصُلِ الْمُتَطَوِّرَةِ فِي هٰذَا الْعَصْرِ. وَبِعِبَارَةٍ أُخْرَى: فَإِنَّهُمْ يَسْتَعْمِلُونَ كُلَّ أُسْلُوبٍ حَدِيثٍ فِي التَّسْوِيقِ الْإِعْلَامِيِّ وَالتَّوَسُّعِ التِّجَارِيِّ - مَعَ تَوَفُّرِ الْوَسَائِلِ كَافَّةً فِي أَيْدِيهِمْ - لِنَشْرِ طَائِفَتِهِمُ الظُّلْمَانِيَّةِ وَخِدَاعِ الْكُثُرِ مِنَ الْبَسِيطِينَ وَالسُّذَّجِ.

فَوْقَ ذٰلِكَ، فَإِنَّ قُوَى الْغَرْبِ الْيَوْمَ، وَالنُّخَبَ الْمُهَيْمِنَةَ عَلَى الْعَالَمِ، لَيْسُوا فِي حَرْبٍ مَعَ الْإِسْلَامِ وَالْمُسْلِمِينَ فِي كُلِّ مَكَانٍ فَحَسْب، بَلْ هُمْ - وَاللَّهِ - فِي حَرْبٍ مَعَ كُلِّ مَنْ يَقُومُ، بِصَدْقٍ وَأَمَانَةٍ، بِطَرْحِ رُؤْيَةٍ بَدِيلَةٍ حَقِيقِيَّةٍ لِجَحِيمِ الرَّأْسْمَالِيَّةِ الرَّقْمِيَّةِ النِّيُولِيبِرَالِيَّةِ الَّتِي يَسْعَوْنَ لِفَرْضِهَا عَلَى الْبَشَرِيَّةِ. وَعَلَى سَبِيلِ الْمِثَالِ، فَإِنَّ أَهْلَ هٰذِهِ النِّحْلَةِ الْمَذْكُورِينَ فِي هٰذَا الْمَقَامِ يَدَّعُونَ أَنَّهُمْ يُضْطَهَدُونَ فِي مَوَاطِنَ مُتَعَدِّدَةٍ حَوْلَ الْعَالَمِ، بِسَبَبِ وُجُودِهِمُ الْإِجْرَامِيِّ وَالزَّعْزَعِيِّ فِي تِلْكَ الْمَوَاطِنِ. وَمَعَ ذٰلِكَ، فَإِنَّ الْمُنَظَّمَاتِ الْغَرْبِيَّةَ لِحُقُوقِ الْإِنْسَانِ - الْفَاسِدَةَ إِلَى أَسَاسِهَا، وَالْمُسَيَّسَةَ تَسْيِيسًا

اِسْتَيْقِظْ!

وَلٰكِنْ، قَبْلَ أَنْ نَشْرَعَ فِي مُنَاقَشَةِ الْمَحَاوِرِ الرَّئِيسِيَّةِ لِهٰذِهِ الرِّسَالَةِ، نَبْسُطُ هُنَا بَعْضَ الْكَلِمَاتِ الِافْتِتَاحِيَّةِ عَلَى سَبِيلِ التَّوْجِيهِ الْعَامِّ.

فَاعْلَمْ، أَيُّهَا الْقَارِئُ، أَنَّهُ لَمْ يَشْهَدْ جَمْعٌ مِنَ الْبَشَرِ فِي أَيِّ زَمَانٍ مَضَىٰ مِثْلَ مَا شَهِدَهُ زَمَانُنَا هٰذَا مِنَ التَّدَنِّي الشَّدِيدِ فِي مَلَكَاتِ التَّمْيِيزِ المَنعوِيّ وَالْبَصِيرَةِ الْعَقْلِيَّةِ، حَتَّىٰ غَدَتِ الْقُدْرَةُ عَلَى فَرْزِ الْحَقِّ مِنَ الْبَاطِلِ ضَعِيفَةً وَمُتَرَنِّحَةً، وَصَارَتِ الْبَشَرِيَّةُ الْجَمَاعِيَّةُ أَكْثَرَ عُرْضَةً لِهَوَى كُلِّ لُصُوصِ الطَّرِيقِ وَالدَّجَّالِينَ، مِمَّنْ يَسْتَغِلُّهَا مِنْ كُلِّ جِهَةٍ وَيُوَجِّهُهَا نَحْوَ الضَّلَالِ، وَذٰلِكَ - وَيَالَلْعَجَبِ - عَلَى الرَّغْمِ مِنَ التَّقَدُّمِ الْهَائِلِ فِي مَيَادِينِ الْعِلْمِ وَالْمَعْرِفَةِ وَالتِّقْنِيَةِ الَّذِي لَمْ تَشْهَدْهُ أَيَّةُ عَصْرٍ قَبْلَ عَصْرِنَا هٰذَا. وَقَدْ أَشَرْنَا إِلَى جُمْلَةٍ مِنْ هٰذَا الْإِشْكَالِ فِي صُورَةٍ مُخْتَصَرَةٍ فِي **الْبَابِ الثَّانِي مِنَ الْوَاحِدِ الثَّانِيَةَ عَشَرَةَ مِنَ "الْبَيَانِ الْفَارِسِيِّ"**.

وَنَقُولُ هُنَا: لَعَلَّ هٰذَا التَّقَدُّمَ السَّرِيعَ فِي الْعُلُومِ وَالتِّقْنِيَاتِ لَمْ يُسَاهِمْ فِي تَوْسِيعِ فَهْمِ الْإِنسَانِ وَتَعْمِيقِ مَلَكَةِ التَّمْيِيزِ لَدَيْهِ، وَلَا فِي تَزْكِيَةِ حِسِّهِ الْبَاطِنِيِّ؛ بَلْ عَلَى الْعَكْسِ، قَدْ تَسَبَّبَ - بَيْنَ جَمَاعَاتٍ كَثِيرَةٍ - فِي تَقْزِيمِ هٰذِهِ الْقُدْرَاتِ، إِذْ أَظْهَرَتِ التَّجَارِبُ أَنَّ إِدَارَةَ الْإِدْرَاكِ عَلَى الْمُسْتَوَيَاتِ السَّطْحِيَّةِ - الَّتِي يَتَوَلَّاهَا الْمُهَنْدِسُونَ

اِسْتَيْقِظْ!

كَمَحْوِ الظِّلِّ عِندَ سُطُوعِ الشَّمْسِ، يَا سَرِيعَ ٱلِانْتِقَامِ، يَا ذَا الْعِزَّةِ وَالْجَبَرُوتِ، آمِينَ، يَا رَبَّ ٱلْعَالَمِينَ

وَسَنَتَتَبَّعُ الْمَسْأَلَةَ فِي خَمْسَةٍ مَوْضُوعًا،[٢] تُمَثِّلُ أَقْسَامَ هٰذِهِ الرِّسَالَةِ الرَّئِيسِيَّةِ. كُلُّ فَصْلٍ سَيَخْتَتِمُ بِقَصِيدَةٍ تُجْمِلُ مَعَانِيَهُ. وَبَعْدَ ٱلْقِسْمِ ٱلْخَامِسِ، سَنُقَدِّمُ بَعْضَ ٱلْمُلَاحَظَاتِ ٱلْإِضَافِيَّةِ، ثُمَّ نَخْتِمُ بَعْدَ ذٰلِكَ.

قُل: اللّٰهُ حَقٌّ جَلِيلُ الشَّأْنْ، ✻ وَمَا دُونَهُ خَلْقُهُ فِي الْفَنَاءِ
هُوَ الْوَاحِدُ الْقَهَّارُ الْعَلِيُّ، ✻ إِلَيْهِ تُسَاقُ الْوُجُوهُ الْعَرَاءِ
كُلٌّ لَهُ عَابِدٌ فِي الْخُضُوعِ، ✻ وَإِنْ كَانَ ذَا الكُفْرِ فِي الْأَسْرِ جَاءَ
تَسَبَّحُهُ كُلُّ نَفْسٍ سَرِيًّا، ✻ وَتُقْسِمُ أَشْيَاؤُهُ بِالْوَفَاءِ
فَقُلْ: اللّٰهُ حَقٌّ وَمَا سِوَاهُ ✻ هُوَ الظِّلُّ يَبْلَى وَهُوَ الْبَقَاءِ

[٢] عَلَى عَدَدِ أَصَابِعِ يَدِ فَاطِمَةَ ع، الْخَمْسَةِ.

اِسْتَيْقِظْ!

مِنْ كِلَابِ ٱلْجَحِيمِ، وَغَضَضْنَا ٱلطَّرْفَ عَنْ أَتْبَاعِهِ ٱلْمَغْرُورِينَ، وَتَرَكْنَا ٱلْأَمْرَ لِعِلَلِ ٱلْأَسْبَابِ ٱلطَّبِيعِيَّةِ تَقْضِي مَا تَقْضِي.

وَلٰكِنْ، قَدْ بَلَغَ ٱلْفَسَادُ حَدًّا لَا يُمْكِنُ فِيهِ ٱلتَّغَافُلُ، فَأَمَرَ ٱلْعَلِيُّ نَفْسُهُ بِٱلتَّدَخُّلِ لِٱسْتِئْصَالِ هٰذِهِ ٱلْآفَةِ، وَمَحْوِ هٰذِهِ ٱلْوَصْمَةِ ٱلنَّاجِسَةِ مِنْ دَائِرَةِ ٱلْإِمْكَانِ، مَخَافَةَ أَنْ يَقَعَ ٱلْمُسْتَفْظَعُ وَيَحْدُثَ ٱلْمُسْتَكْرَهُ عَلَىٰ أَيْدِي هٰؤُلَاءِ ٱلْخَدَمِ ٱلْخَفِيِّينَ لِلْبَاطِلِ، ٱلْمُتَطَرِّفِينَ ٱلْمُتَخَفِّينَ فِي ثِيَابِ ٱلدِّينِ، إِنْ تُرِكُوا وَشَأْنَهُمْ، وَسُمِحَ لِهٰذَا ٱلطُّفَيْلِيِّ ٱلشِّرِّيرِ أَنْ يَتَفَشَّى فِي وَاقِعِهِ ٱلْمَعْكُوسِ أَكْثَرَ مِمَّا قَدْ تَفَشَّى: تِلْكَ ٱلرَّايَاتُ ٱلسَّوْدَاءُ ٱلَّلاتِي هُنَّ لَدُونِ ٱللَّهِ[1] وَدُونَ عَلِيِّينَ!

نَدْعُو وَنَقُولُ:

اللَّهُمَّ يَا مَنْ لَا يَفُوتُهُ فِتْنَةُ الْمُفْتَرِينَ، وَلَا يَغِيبُ عَنْهُ سُقُوطُ الْمُفْسِدِينَ، الْعَنْ عَبْدَ اللّٰهِ هَاشِمَ أَبَا كَاذِبٍ - لَعْنَةُ اللَّهِ عَلَيْهِ فِي أَبَدِ ٱلْآبِدِينَ - وَفِرْقَتَهُ ٱلضَّالَّةَ فِي شَأْنِ كُلِّ حِينٍ، وَشَأْنِ قَبْلَ كُلِّ حِينٍ، وَشَأْنِ بَعْدَ حِينٍ، وَأَهْوِ بِهِمْ مِنْ شَرَفِ الْأَوْهَامِ، وَأَسْقِطْهُمْ إِلَى دَرَكِ الْعَدَمِ وَالْإِفْرَاغِ، وَٱمْحُهُمْ وَفَسَادَهُمُ ٱلظَّاهِرَ مَحْوًا سَرِيعًا،

[1] فِي مَعْنَى كَوْنِهِ خَالِيًا أَوْ مُجَرَّدًا مِنَ ٱللَّهِ وَمِنَ ٱلتَّأْيِيدِ وَٱلْعَوْنِ ٱلْإِلٰهِيَّيْنِ. بِعِبَارَةٍ أُخْرَى: هُمُ ٱلْكُفَّارُ وَٱلْمُشْرِكُونَ.

اِسْتَيْقِظْ!

أَمَّا بَعْدُ، فَيَقُولُ الْعَبْدُ الْحَقُّ الْكَافُورِيّ: فَهٰذِهِ فَتْوَىٰ وَرِسَالَةٌ فِي نَقْضِ دَعَاوَى ذٰلِكَ الْمَجْنُونِ الْخَطِيرِ، الدُّمِيةِ النَّفْسِيَّةِ فِي أَيْدِي الْمُسْتَعْمِرِينَ، الدَّجَّالِ، أَبِي الْكَاذِبِ، وَهُوَ عَبْدُ اللَّهِ هَاشِم، عَلَيْهِ لَعَنَاتُ اللَّهِ الْمُتَتَابِعَةِ؛ إِنَّهُ رَجْعَةُ أَبِي الشُّرُورِ فِي هٰذَا الزَّمَانِ، لَعَلَّ النَّائِمِينَ يَسْتَيْقِظُونَ مِنْ سُبَاتِهِمْ، وَيَسْتَلُّونَ بِرِمَاحِهِمْ عَلَيْهِ وَعَلَىٰ زُمْرَتِهِ الْمَغْرُورَةِ وَيَمْشُقُوا أَمْعَاءَهُمْ بِكَلِمَاتِهِمْ، فَإِنَّ هٰذَا الْمُدَّعِيَ الشَّقِيَّ الْكَذُوبَ الْعَنِيفَ لَيْسَ - وَلَمْ يَكُنْ قَطُّ - مِنْ أَهْلِ الْحَقِّ!

وَمَا كَانَ هٰذَا السَّارِقُ قَطُّ مِنَ السَّالِكِينَ فِي سَبِيلِ دِينِ الْحَقِّ الْقَيِّمِ! وَمَا أُرْسِلَ فِي صِدْقٍ بِشَيْءٍ سِوَى أَوْهَامِ نَفْسِهِ الْمُضَلَّلَةِ، الَّتِي سَانَدَتْهُ وَزَيَّنَتْ لَهُ فِيهَا شَيَاطِينٌ خَفِيَّةٌ يَخْفُونَ فِي الظِّلَالِ وَيَشُدُّونَ خُيُوطَهُ مِنْ خَلْفِ السِّتَارِ!

لَوْ لَمْ تُفْضَحْ جَرَائِمُ هٰذَا الشَّيْطَانِ الْمَارِقِ الَّذِي لَا يُرْجَى لَهُ فَلَاحٌ، وَلَوْ لَمْ تُفْضَحْ جَرَائِمُ هٰذَا الشَّيْطَانِ الْمُتَلَفِّتِ الَّذِي لَا رَجَاءَ فِيهِ، وَلَوْ لَمْ تَبْلُغْنَا أَكَاذِيبُهُ الْوَقِحَةُ وَسَرِقَاتُهُ الْفَاضِحَةُ الَّتِي لَا خَفَاءَ فِيهَا، وَلَوْ لَمْ يَتَبَيَّنْ لِلنَّاسِ خَطَرُ مَا يُمَثِّلُهُ هٰذَا الدَّجَّالُ الْمُتَغَطِّي بِالسَّوَادِ، الْمُجْرِمُ الْمُحْتَرِفُ، وَلَوْ لَمْ تَتَضَرَّعِ ٱلْأَرْوَاحُ ٱلْجَوَادِيَّةُ فِي ٱلسَّمَاوَاتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا طَلَبًا لِلتَّدَخُّلِ ٱلْعَاجِلِ مِنْ مَحْكَمَةِ ٱلرَّحْمَنِ، لَصَمَتْنَا وَأَعْرَضْنَا عَنْ هٰذَا ٱلْكَلْبِ ٱلْأَجْرَبِ

اِسْتَيْقِظْ!

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أَعُوذُ بِاللَّهِ مِنْ كُلِّ دَعِيٍّ كَذُوبٍ وَمُضِلٍّ

بِسْمِ اللَّهِ الْمُزْهِقِ الْبَاطِلَ

سُبْحَانَ اللَّهِ الْوَاحِدِ الْقَهَّارِ، كَمَا هُوَ أَهْلُهُ وَمُسْتَحِقُّهُ، الَّذِي عَرَفَ نَفْسَهُ بِنَفْسِهِ، وَوَصَفَ ذَاتَهُ بِذَاتِهِ، بِقُدْرَةِ عِلْمِهِ. إِنَّهُ قَدْ إِنْشَاءَ حَقِيقَةَ خَلْقِهِ كَيْفَ يَشَاءُ بِإِرَادَتِهِ، فِي قَدَرِ إِمْضَاءِ قَضَائِهِ، بِإِذْنِهِ، فِي أَجَلِ كِتَابِهِ، بِالْحَقِّ. حَمْدًا لَهُ الَّذِي أَشْرَقَ نُورُهُ مِنْ صُبْحِ الأَزَلِ، يَمْحُو بِهِ اِنْقِلَابَ الْبَاطِلِ الْعَدَمِيِّ، وَيَلُوحُ بِآثَارِهِ الْمُنِيرَةِ عَلَى هَيَاكِلِ التَّوْحِيدِ. لَا إِلَهَ إِلَّا هُوَ، الْأَوَّلُ قَبْلَ كُلِّ أَوَّلِيَّةٍ، وَالْآخِرُ بَعْدَ كُلِّ آخِرِيَّةٍ، وَالظَّاهِرُ فِي ذُرْوَةِ الْبَاطِنِيَّةِ، وَالْبَاطِنُ فِي ذُرْوَةِ الظُّهُورِيَّةِ. لَمْ يَزَلْ وَلَا يَزَالُ اللهُ أَكْبَرُ، ﴿**لَيْسَ كَمِثْلِهِ شَيْءٌ**، الشعرى: ١١﴾، وَلَا لَهُ عَدْلٌ، وَلَا شَبِيهٌ، وَلَا قَرِينٌ، وَلَا مِثَالٌ، وَلَا نِدٌّ، ﴿**وَكَانَ اللهُ عَلَىٰ كُلِّ شَيْءٍ مُحِيطًا**، النساء: ١٢٦﴾.

وَلَعَنَاتُ اللَّهِ عَلَىٰ جَمِيعِ الْمُدَّعِينَ الْكَاذِبِينَ وَالْمُضِلِّينَ مِنْ قَبْلُ وَمِنْ بَعْدُ، وَصَلَوَاتُ اللَّهِ وَتَسْلِيمَاتُهُ عَلَىٰ جَمِيعِ مُصْطَفِينِهِ وَهُدَاتِهِ بِالْحَقِّ مِنْ قَبْلُ وَمِنْ بَعْدُ، وَإِنَّمَا الْبَهَاءُ مِنَ اللَّهِ عَلَى النَّاوِرِينَ، وَالْحَمْدُ لِلَّهِ نُورِ الْعَالَمِينَ.

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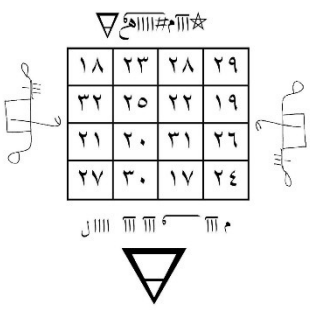

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وحيد أزل